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THE HIEROPHANT:

OR

MONTHLY JOURNAL

OF

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY

GEORGE BUSH, A. M.

Professor of Hebrew in the New York City University.

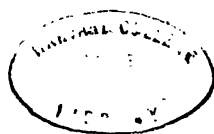
COMPLETE IN ONE VOLUME.

NEW YORK:

MARK H. NEWMAN, 199 BROADWAY.

1844.

Phil 17.10
25



1869, Mar. 15.
By Exch. of Dupls.

72
1869
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THE HIEROPHANT:

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MONTHLY EXPOSITOR

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CONDUCTED BY

GEORGE BUSH,

Professor of Hebrew in the New-York City University.

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NEW-YORK:

DAYTON AND NEWMAN, 100 BROADWAY

1842.

JOHN F. TROTT, Printer.

175. 114 Nassau-street.



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No. I.—JUNE, 1842.

INTRODUCTORY.

UNDER the above title the subscriber proposes to issue a periodical paper which shall be, in some measure, a response to the urgent demand breathed forth, at the present day, from so many quarters for a more thorough exposition of certain portions of the inspired Scriptures. The field which it is intended to occupy is one where, as we conceive, the harvest is plenteous, while hitherto the laborers have been few. In the various departments of Dogmatic and Ethical Theology, of General Commentary, of Biblical Antiquities, of Hermeneutics and Criticism, a quickened zeal is continually stimulating new researches and securing valuable results. In the mean time comparatively little attention has been paid to the department of *sacred Symbols and Prophecy*. Although of intrinsically surpassing interest, yet from numerous causes which might easily be specified, this class of themes has been studiously shunned by the sober-minded, and the whole province to which they pertain given up as a kind of waste ground of Revelation, where only thorns and thistles were expected to grow, and only spiritual Quixots would be found to wander. From this reproach we doubt not the time has come to endeavor to redeem this invaluable portion of the word of God, and to this object the present enterprise is devoted. Without offence to our fellow-laborers we may be permitted to sink a new shaft in these exhaustless mines of

scriptural wealth, while we shall be happy to make them sharers in whatever golden revenues of truth may accrue.

The title which we have selected—‘Hierophant,’ or *expounder of sacred mysteries*,—we trust may not be deemed unduly assuming. We are unconscious of any self-complacent promptings which could justly subject us to the charge of setting ourselves up as peculiarly qualified teachers of our christian brethren. We lay no claim to special revelations. We arrogate no gifts that lift us above the level of the mass of devout students of prophecy. But the course of our studies having been for several years conducted with a dominant reference to what are usually and perhaps justly considered the obscurer portions of holy writ, and having in the mean time accumulated some results by which others might possibly deem themselves enriched, we adventure in this way to put their value to the test. A long and almost exclusive devotion to the study of the Scriptures in the original tongues may perhaps constitute a slight claim to a heedful hearing of one who would humbly ‘show his opinion;’ although he has no doubt that there are many others in the midst of us who could impart richer treasures of biblical elucidation, did their situations and callings in life give them the requisite facilities. In the mean time we dare not leave our one talent unoccupied, because our neighbor has his five or ten in abeyance.

As intimated above, our plan embraces *mainly* the discussion of subjects of a *symbolical* and *prophetical* character. We shall aim to make intelligible certain portions of the inspired page, the obscurity of which arises from the mystic diction in which they are couched, and the explication of which may serve to heighten interest, to animate hope, and to nerve exertion, in the great work of the world’s regeneration. At the same time, the editor, who projects the present work upon his sole responsibility, designs to give himself some latitude in the range of subjects treated. While the contents of his pages will be mostly of a *prophetical* character, yet occasional essays and dissertations of a more general nature, but still having a bearing exclusively *biblical*, will be inserted. Critical expositions of particular passages, apposite illustrations of the sacred text from oriental sources, and brief notices of books, especially when their topics are germane to our own, will minister a due variety to the subject-matter presented.

The object which we propose to ourselves in the present work,

is the *thorough-going and satisfactory exposition* of whatever portions of the sacred writings we may take in hand. But to this end the free and frequent citation of the *ipsissima verba* of the Hebrew and Greek originals is indispensable. Our pages must inevitably display a considerable admixture of the type peculiar to these ancient languages. No apology will be necessary to the scholar on this score. His favor would need rather to be conciliated for the *absence* of such a feature from the work. But the, unlearned reader may require beforehand to be assured that he shall not be incommoded from this source. The matter will be so managed, by the accompaniment of exact translations, that his eye shall not be perpetually vexed with literal enigmas which he has no means of solving.

The present number is intended to afford a tolerably fair specimen of the general contents, mode of discussion, scope, and style of execution of the work as continued in the sequel of the series. The plan will be seen to be unique, and we cannot but feel the result to be somewhat dubious. The newly awakened interest, however, in prophetic inquiries inspires a confidence, which the consciousness of inherent inability to do full justice to the theme would otherwise tend to damp. The prevalent anxiety in the christian mind to know what the Scriptures actually teach respecting the grand futurities of the church and the world—the Millennium, the Second Coming and Personal Reign of Christ, the Prophetic Destiny of the Jews, the New Jerusalem, the Resurrection, the End of the World, &c., encourages the belief, that the temperate discussion of these momentous topics may meet a reception at this moment which would at other times be solicited in vain. Whether the presentation of the views on these points of one who stands pledged to no party, sect, school, or symbol, but who comes to the investigation under the sole prompting of the love of Truth for the Truth's sake, and with the full determination to follow whithersoever its guidance shall lead, shall command attention or enlist sympathy, remains to be seen. He has no desire to secure either, any farther than the intrinsic soundness of his principles and reasonings may entitle him to them. Let his conclusions be approved or condemned according to the evidence, or want of evidence, by which they shall be marked.

The project of the work now undertaken does not exclude the aid which may be voluntarily tendered by our *collaborateurs* in the

field of biblical science, but our dependence will be mainly on our own resources, such as they are, for sustaining the regular issues of our paper. This reliance will be more safe, as our contemplated limits are narrow, in order that our terms may be low. These will be found stated on the outside cover, and if they should prove acceptable to the public, and the enterprise meet with sufficient encouragement, we shall proceed in our labors with the hope of eventually enlarging our plan, and making the work still more worthy that liberal support which, next to the Divine blessing, is the object of our earnest aspirations.

New-York, June 1st.

GEO. BUSH.

THE MILLENNIUM AND THE NEW JERUSALEM.

THE MILLENNIUM OF THE APOCALYPSE. *By Geo. Bush. Second Edition. Salem: John P. Jewett. 1842. 12mo. pp. 206.*

WE have no intention of reviewing the work, the title of which we have placed at the head of this article. Our readers would doubtless entertain a very just distrust of any judgment that we might pronounce upon it, however stern and Brutus-like our features in the act, and however black and ominous the sentence-cap which we might assume. We fear we should but remind them of the lines of the great dramatist:—

How angrily I taught my brow to frown,
When inward joy enforced my heart to smile.

Still our modesty, however exemplary, cannot persuade us to forego the opportunity of announcing the recent republication of this work, in the very choicest style of typography, by Mr. Jewett of Salem. We do this the more readily from the fact, that we had purposed, at any rate, to insert an article on the chronological relation of the Millennium to the New Jerusalem, which would have involved a brief sketch of the line of argument pursued in the volume before us. This may perhaps afford some interest to those to whom it is new, and, in connection with what follows, it will not, we presume, prove unacceptable to those to whom it is *not* new.

The grand position assumed, and, after a sort, maintained, in the book is, *that the Millennium, strictly so called, is past.* The term Millennium itself, as is evident from the elements which enter into its composition, is simply a *designation of time.* It denotes

the period of a *thousand years*, and that without involving any implication whatever as to the *character* of the period. It is only popular usage, founded upon a peculiar theory, and that we think a wrong one, that has associated with the term the idea of a pre-eminently happy and prosperous condition of the church and the world, during the era which it occupies. This long established association of ideas it is the whole scope of the present treatise to break up, inasmuch as the author contends that it is founded upon the gratuitous assumption of the identity of two periods essentially and radically distinct, to wit, the Millennial period of the Apocalypse, and the period of what is familiarly termed 'the latter day glory,' so splendidly depicted in the visions of Isaiah and other prophets of the Old Testament. These distinct periods, he maintains, have been, while they should not be, confounded. The one is past, the other yet future. His object is to *dissociate* them in the public mind of christendom; and the following is an outline of the train of argument by which he endeavors to accomplish this.

The only explicit mention which the whole Scriptures make of the Millennium is to be found in the twentieth chapter of the Apocalypse, and even there is couched in language in the highest degree figurative and symbolical:—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season."

Here we find the Millennial period characterized by the binding and incarceration of the Dragon. But this, in consistency with the peculiar machinery of the book, is to be viewed entirely as a symbolical action, performed by a symbolical agent, and put forth upon a symbolical subject; for that the Dragon or Satan, in the visions of the Apocalypse, is a symbol is evident from the fact of his being represented with seven heads and ten horns, the well known emblem of civil or ecclesiastical dominion. In attempting, therefore, to unfold the genuine import of this transaction, it is indispensably requisite to determine, in the first place, the significance of the Dragon himself considered as a symbol; for how can we define the *binding*, unless we first know who or what is to be *bound*? In the attempt to solve this problem on clear and satisfactory grounds, the writer enters into an extended investigation of the nature of prophetic symbols in general, and of that of the Dragon in particular, of which the grand result is, that *the Dragon is but the mystic name of Paganism in its leading character of idolatry and despotism combined*. The binding, therefore, of the Dragon or Satan for the space of a thousand years, is but the figurative mode

of announcing *the suppression of Paganism for a definite term of years*; not indeed its *universal* suppression, but its banishment from the bounds of the ancient Roman empire, which constitutes mainly the territory embraced in the Apocalypse.

The question now occurs as to the *time* to which this announcement refers. It was certainly future to John, but is it future to *us*? Having the range of at least eighteen hundred years over which to expatiate, it is but fair to inquire, whether any thing has taken place during that period corresponding at all to the bearing of the symbols. In other words, has there occurred in the annals of the Christian world an extended tract of time, during which the system of Pagan delusions was suppressed, and the fabric of civil and ecclesiastical oppression, represented by the Beast and the False Prophet, prevailed in its stead? But this is a question which the veriest tyro in the history of the decline and fall of the Roman Empire is at once prepared to answer. No event in the annals of the past is more notorious than that Paganism, under Constantine and his successors, did, after a desperate struggle, shadowed out under the mystic imagery of the war in heaven between Michael and the Dragon, succumb to Christianity in its triumphant progress; and that the religion of the Gospel, after subsisting for a time in a state of comparative purity, did gradually become corrupt in doctrine, carnal and secular in spirit, and arrogant in its claims, till finally allying itself to the civil power, it assumed the form of the ecclesiastico-political dominion of the Roman Pontificate, so long the paramount scourge of Europe. As then the Paganism of the Roman Empire was succeeded by Anti-Christianism, denoted by the Beast's succeeding the Dragon, so we are to consider the binding of the Dragon, i. e. the suppression of Paganism, as commencing about the time of the rise of the Beast, or somewhere between A. D. 395 and A. D. 450, and, coinciding with the first thousand years of his reign, to have terminated not far from the date of the capture of Constantinople, A. D. 1453, by the Turks, who are called upon the prophetic arena by the summoning blast of the Sixth Trumpet and banished from off it by the Sixth Vial.

Such is a rapid sketch of the train of reasoning by which the author aims to establish what he conceives to be the genuine theory of the Apocalyptic Millennium. Of course a great variety of connected and collateral points enters into the details of the discussion, upon which we cannot even touch in this brief survey of the argument.

It only remains to observe, that the predicted era of the church's triumph on earth is left by our hypothesis *as still future*, and differing only from the commonly anticipated period *by the removal of the specific limitation of a thousand years*. Such a limitation we conceive to be wholly at variance with other predictions relative to the same halcyon period, particularly that of Daniel:—"And the

saints of the Most High shall take the kingdom, and possess the kingdom *forever, even forever and ever.*" This indefinitely enduring kingdom of the saints is but another name for the universally triumphant reign of truth and righteousness,—a period, however, which, as we understand it, there is no propriety in denominating the Millennium.

On this point we propose to dwell a little in the sequel of the present article, and especially by attempting to show that not *the Millennium*, but *the New Jerusalem*, is the proper designation of that august era of grace and glory to which the instructed expectancy of all good men looks forward. In this attempt we shall doubtless succeed, if a single point—and a point which we have never seen questioned—be admitted in the outset, to wit, that the glowing descriptions contained in the closing chapters of Isaiah refer to a state of things yet future, or, in other words, to what is *usually understood* to be the Millennial state. If we can make out to the satisfaction of the reader that these passages do in fact point to a period *subsequent* to the Millennium, and that too the period of the New Jerusalem, it will follow of course that the current impressions of christendom do really confound certain prophetic eras, which are utterly and essentially distinct from each other. But this we have no doubt of being able to do.

That the New Jerusalem state is chronologically posterior to the Millennium of the Apocalypse, no one can doubt who looks at the order of the visions. In the same chapter which contains the account of the Millennium, the inspired Seer goes on to say: "And I saw a great white throne, and him that sat on it, *from whose face the earth and the heaven fled away*; and there was found no place for them." This is doubtless the passing away of the old heavens and the old earth, whatever may be meant by that language, which precedes and ushers in the event described in the immediately ensuing chapter:—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." We beg it may be observed, that we are not at present explaining the meaning of the symbols or unfolding the *character* of this blissful period, but simply determining the *order of events*. We are merely saying, that this coming New Jerusalem state is really *posterior* to the Millennial state previously described; and that it is generally so regarded is evident from the fact, that in the estimation of the mass of christians it is but another name for *the state of heavenly happiness in another world*, set forth under imagery drawn from the appearance of a magnificent city, with gates of pearl, and foundations of precious stones, and illuminated by the light of the 'glory of God.' As to the truth and soundness of this impression, however prevalent, we

shall have more to say in the sequel, but at present we content ourselves with the position, that the period of the New Jerusalem state, considered in its chronological relations, is subsequent to the Millennium of the Apocalypse.

Assuming this then as a point unquestioned, we advance to another position equally certain, as we conceive, and fraught with the most momentous consequences to the whole scheme of prophetic interpretation. We affirm that the beatific state of things announced in the above-mentioned predictions of Isaiah—when the desert shall bud and blossom as the rose—when the valleys shall be exalted and the mountains and hills made low—when the crooked shall be made straight and the rough places plain—when the glory of the Lord shall be revealed, and all flesh shall see it together—when the gentiles shall come to the light of Zion, and kings to the brightness of her rising—when instead of the thorn shall come up the fir-tree, and instead of the brier the myrtle-tree—when for brass shall be brought gold, for iron silver, and for wood brass, and for stones iron—when Jerusalem shall be created a rejoicing and her people a joy—when the voice of weeping shall no more be heard in her, nor the voice of crying—when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and they shall no more hurt nor destroy in all the Lord's holy mountain—that this state is *identical* with the New Jerusalem of John. The proof of this can only be made palpable by a tabellated display of the parallelisms occurring in the two prophets, which we now present to the reader, with intervening remarks.

JOHN 21: 1, 2.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

ISAIAH 65: 17, 18.

For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

In all our studies and explications of the Scripture prophecies, we are to bear in mind, that the Old Testament seers were equally inspired with those of the New. God alone could make known the future to either, and we see no good reason for ascribing to John or Peter a higher grade of foresight or infallibility than to Isaiah, Ezekiel, or Daniel; nor, if the one is to be interpreted by the other, do we know any grounds on which we should be required to interpret Isaiah by John rather than John by Isaiah. Indeed, if that necessity should be supposed, we should, for ourselves, feel warranted of the two to give the preference to the former, inasmuch as both Christ and the Apostles continually refer to the Old Testament annunciations as *fulfilled* in their doctrines and disclosures, and

inasmuch as the very title of John's predictions, 'Apocalypse,' implies the *unveiling* or *revelation* of the mystic and hidden sense of the prophetic oracles, previously uttered by his inspired predecessors. The Old Testament predictions are plainly regarded as the most *original* of the two, and in all professed paraphrases, explanations, and expansions of the sense of *original documents* we feel at liberty to compare for ourselves the pure originals with the avowed expositions, even though these expositions come to us bearing the stamp of divine inspiration. If both are actually inspired, it is possible that the former may in some points reflect light upon the latter, as well as the latter upon the former. Now in turning to the present announcement of Isaiah, respecting the creation of a new heaven and new earth, and the conversion of Jerusalem to a joy and rejoicing, and comparing it with the context, we should certainly conclude that it implied a *moral* and not a *physical* renovation; for he says, in continuation, ver. 20-25, 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.'

This most assuredly is the picture of a *mundane* state of things, and it is only by a downright violence done to the text that it can be *spiritualized* into a prediction of the purely celestial blessedness. But if the new creation of John is *identical* with this of Isaiah—and on what principle of exegesis can it be shown to be different?—then John also describes a *terrestrial* economy, and his mystic city can only be said to come down out of heaven from God, on the ground of its being developed into existence in *execution of the divine purposes*. God is emphatically and pre-eminently the author of this anticipated dispensation; he has given in his word a divine programme of it; he has signally ordered his providence so that it shall result in it; and though it is to be realized through human agency, yet the influences by which it is prompted, and the processes by which it is conducted, are of a nature so high, so holy, so heavenly, so infinitely superior to all the ordinary operations of his providence, that it is said to come down from

him out of heaven. In like manner it might be said of the Tabernacle constructed by Moses in the wilderness, that it came down from God, because the exact *pattern* of it was shown him by God in the holy mount, in conformity to which every item in the edifice was made by its human architects. We infer, therefore, that nothing can be argued against the identity of these prophetic states on the ground that John represents his New Jerusalem as descending from heaven, while that of Isaiah is rather portrayed as springing from the earth. Let the true genius of the dispensation be rightly apprehended, and no discrepancy between the two prophets will appear.

JOHN 21 : 19, 20.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ;

The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

ISAIAH 54 : 11, 12.

O thou afflicted, tossed with tempest, and not comforted ! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

The description in John is amplified, it will be seen, into more minute detail, but the identity of the subject discloses itself at once. Whether this graphic scenery is to find its accomplishment in a *literal city*, as well as in a *spiritual polity*, is wholly immaterial to the point which we have especially in hand, although for ourselves inclined to the opinion that *it will*.

JOHN 21 : 23.

And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.

Rev. 22 : 5.

And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

ISAIAH 60 : 19, 20.

The sun shall be no more thy light by day : neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

We are not, perhaps, required from this to suppose that at the period to which the spirit of prophecy points, either the natural sun or the natural moon will have ceased to shine. The import doubtless is, that in that favored age the transcendent brightness and glory of the divine presence, which shall be then enjoyed, will,

as it were, supersede and eclipse the light of the luminaries of heaven, though they may continue to shine on as usual. There can be no doubt that there is, in the lustrous 'glory' which is here predicted, an allusion to the Shekinah which rested over the tabernacle in the wilderness.

JOHN 21 : 24, 25, 26.

And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day : for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

ISAIAH 60 : 3, 11.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

We have here, if we mistake not, the most indubitable evidence that the blissful state shadowed out under the denomination of the New Jerusalem, is still an *earthly* state ; for how are the kings of the earth, *as such*, to bring their honor and their glory into the Paradise above ? Clearly it is the preintimation of that surpassing peace, plenty, prosperity, dignity, grandeur, and supremacy which shall distinguish the kingdom of Christ in the latter day, and which shall exact the willing homage and the ready tributes of all earthly kings and potentates. The tokens of fealty and subjection which were paid by the neighboring nations to Solomon in the palmy days of his dominion, which was a type of Christ's, shall be more abundantly evinced in this coming period of Zion's exaltation ; 'And all the earth sought to Solomon ; and they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses and mules, a rate year by year.' 1 Kings 10 : 24, 25.—By the 'nations of the saved' is to be understood, according to a common idiom of the original, which often puts a present participle for the future, 'the nations (i. e. gentiles) *to be saved*' or which are now brought within the pale of saving influences ; unless indeed we give up the genuineness of the reading *σωζομενων*, as is done by Knapp, Lachman, and all the later critics of Germany, from whose text of the Greek Testament the word is entirely rejected, as an interpolation. The 'honor and glory' of the kings (i. e. kingdoms) of the one prophet is perfectly tantamount to the 'forces of the gentiles' of the other. The original word for 'forces' (*חַיִל*) is often used for 'wealth,' 'riches,' 'resources,' or whatever tends to impart distinguished *strength, sway, honor, and renown*. The very apposite note of Mr. Barnes on these words of the O. T. prophet may be properly cited in this connection :—'The margin has undoubtedly the correct interpretation (wealth). The sense is, that the wealth of the heathen world

should yet be consecrated to the service of the church. To some extent this has (already) been the case. No small part of the great wealth of the Roman empire was consecrated to the service of the Christian Church; and the wealth of what was then Pagan Europe, and the wealth of what was then Pagan and unknown America, has been to a considerable extent devoted to the Redeemer. The time will come when the wealth of India, of China, and of Africa, and of the entire world, shall be devoted to the service of God, in a manner far more decided than has yet occurred in the most favored christian lands.' If this be—as we doubt not it is—the correct exposition of the language of Isaiah, how vain must be the attempt to seek in the perfectly parallel language of John for a sense utterly diverse from this, and make it an intimation of something to be done in heaven! The whole drift of the predictions of the respective prophets points to a fulfilment *in this world*, and in some coming age. We close our array of parallelisms with the following:—

JOHN 21: 4.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

ISAIAH 65: 19, 20.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner, being an hundred years old, shall be accursed.

It would doubtless appear, at the first blush, that these passages, though containing some expressions in common, were yet irreconcilably at variance on the grand point of *mortality*, in the state which they are designed to depict to us. We see, it is said, in one the unequivocal assurance that 'there shall be no more death' there, and in the other an equally clear intimation that there *shall be* death, though its stroke may, in the general, be deferred to extreme old age. So far as the *letter* is concerned, this appears indeed a very formidable objection to the *identity* of the states described by the two writers. But we have no doubt the objection is entirely superable, and we proceed to show that a simple reference to the prevailing *usus loquendi* in regard to the word 'death' (*θανατος*) will solve the enigma without the least difficulty.

The remark is well nigh superfluous to scholars, that the prevailing diction of the New Testament is strikingly governed by and conformed to that of the Septuagint or Greek Version of the Hebrew Scriptures. But in no point is this fact more palpably illustrated than in the usage that obtains in regard to the word *θανατος*,

usually translated *death*. In a multitude of instances, this word occurs as the rendering of the Heb. דָּבָר *deber*, *pestilence*, or in a sense nearly tantamount to *mortality from extraordinary causes*, such as diseases and the various casualties that prematurely extinguish life. It is therefore in strict propriety opposed to *longevity*, and not to *immortality*. But conclusive evidence of this can be afforded only by an actual exhibition of the usage alluded to, which we present with the assurance, that quite as many cases remain behind uncited as are now adduced. Ex. 5: 3, 'Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with *pestilence* (דָּבָר) or with the sword.' Gr. μή ποτε συναντήσῃ ἡμῶν θάνατος ἢ φόρος, *lest death or slaughter meet us*. Ex. 9: 3, 'Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain (דָּבָר דָּבָר *deber kábēd*). Gr. θάνατος μέγας, *a great death*, i. e. mortality. Lev. 26: 25, 'I will send the *pestilence* (דָּבָר) among you.' Gr. θάνατος, *the death*. Deut. 28: 21, 'The Lord shall make the *pestilence* (דָּבָר) cleave unto thee.' Gr. θάνατος, *the death*. Ezek. 33: 27, 'They that be in the forts and in the caves shall die of the *pestilence* (דָּבָר).' Gr. *of the death*. This usage, which occurs also in the Chaldee and the Syriac, is obviously transferred into the New Testament, and affords the true clew to the interpretation of the following passages. Rev. 2: 23, 'And I will kill her children *with death* (ἐν θανάτῳ),' i. e. with pestilence or some kind of sudden and violent death, with death out of the common course of nature. Rev. 6: 8, 'And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger (i. e. famine), and *with death* (ἐν θανάτῳ), and with the beasts of the earth.' That the 'death' here threatened is in fact a *deadly pestilence* will be evident by comparing the passage with Ezek. 14: 21, from which it is taken; 'How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, *and the pestilence* (דָּבָר Gr. θάνατος), to cut off from it man and beast.' Indeed this phraseology is not unknown in our own language, as it is common to denominate the wasting pestilence which ravaged Europe in the middle ages 'the Black Death.'

With this array, then, of the *usus loquendi* before us, and which we might expect to find more characteristic of the Apocalypse than of any other portion of the New Testament, from its dominantly Hebraic idiom, can we hesitate to admit that the meaning of θάνατος, *death*, in the passages before us, is that which we have assigned to it? 'There shall be no more death,' is merely affirming, that in that blessed period there shall be an exemption from all those evil influences, physical and moral, which now go to curtail the duration of human life, and hurry thousands, in all

generations, to a premature grave. Universal temperance in eating and drinking, regulated passions, sobriety of aim, moderation of pursuit, and vigilance of precaution, in all the businesses of life, combined with strong hereditary vital stamina, great salubrity of climate, and unknown improvements in the arts of physical well-being, will then no doubt secure to men a term of longevity vastly transcending the highest hopes which they would now dare to indulge. This view of the subject brings the two prophets to a perfect tally in their description of the visioned future. The 'no death' of John is entirely equivalent to the 'no premature death' of Isaiah, as we have found this to be the legitimate sense of the terms; and it would certainly be strange, if when they agree so precisely in every other item, there were no mode of bringing them into harmony in this. The solution given we have no doubt is the true one, and we commend it to the most unsparing scrutiny of the biblical scholar.

And now we are prepared to revert again, in concluding, to the main position with which we set out, in regard to the true collocation of the Millennium. We have shown, if we mistake not, that a large class of O. T. predictions which are usually applied with unquestioning confidence to the Millennium, do in fact pertain to the state of the New Jerusalem, a state entirely different from the Millennium. If there be any certainty attainable in respect to the chronological structure of the Apocalypse and the corresponding historical order of events, we see not from what quarter the view which we have now presented can be successfully assailed. Will it be said that these two dispensations are *not* different—that they are one and the same period only called by different names? But what and where is the proof of this assertion? How can a period of indefinite duration properly receive its title from a period that merely measures an inconsiderable fraction of its whole extent? Is it *after* the New Jerusalem state that Satan is to be let loose from his prison, and stir up the countless hosts of Gog and Magog to make their grand assault upon the camp of the saints and the beloved city, the issue of which is their utter destruction by fire from heaven? Yet this must follow as an inevitable sequence, if the Millennium and the New Jerusalem be identical; and that too notwithstanding Satan is said to be cast into the lake of fire and brimstone *prior* to the ushering in of the New Jerusalem. How it is possible to retain any semblance of *consistency* in the arrangement of these grand futurities on this scheme, we are utterly at a loss to perceive; and equally so, if it be maintained that the Millennium, is merely a *part* of the undefined duration of the New Jerusalem. But for a hypothesis of this nature, which rests on bare assumptions without proof, we have no other reply than a simple denial without argument. Let us know the *reasons* for such a construction of the prophetic announcements, and we shall know on what grounds to

encounter it. We conclude therefore with added assurance, that the Millennium of the Apocalypse embraces a tract of time entirely diverse from that of the New Jerusalem, and as the splendid predictions of Isaiah have been proved to receive their fulfilment in the latter state, they cannot of course refer to the former. An extensive class of passages, then, commonly understood to refer to the Millennium *as a future event*, are at once swept away from its support and transferred in allusion to another period which is confessedly future. Still we have not as yet, by any thing we have advanced, positively shown the necessity of throwing the Apocalyptic Millennium back into the past periods of the world's history. The proof of this we reserve to our next number, when we shall resume the discussion of the subject in a variety of new aspects.

[TO BE CONTINUED.]

PROPHECY INTELLIGIBLE.

THE desire of extending our knowledge by acquainting ourselves with the future as well as the past, is one of the strongest instincts of the human bosom. From the conviction that such knowledge is often unattainable, reason may moderate and restrain the impulse, but it can never eradicate it. It is immovably fixed among the elementary promptings and appetencies of our mental constitution, and to disown or to disregard it is virtually to cast a reflection on the wisdom that shines forth in the high endowments of our nature. But this is seldom done. The value of the principle is acknowledged, and it may justly be questioned whether a considerable portion of mankind, if it had been left to them to choose between the possession of Foreknowledge and of Memory, would not at once have decided in favor of the former. Considering the ends for which we are made, and the vast importance of being able to adapt our plans and operations to the wants of the future, it might appear upon a superficial view that the power of Prescience would conduce far more to the leading objects of existence than the faculty of Memory. But a little reflection will serve to show the fallacy of such a conclusion, and, in the comparative estimate of the two endowments, to throw the balance altogether on the side of Memory.

In the first place, it is to be remarked, that the objects or materials of Memory are constantly increasing, while those of Foreknowledge, if we possessed it, would be constantly decreasing. As the term of our existence in this world is limited, so we must set some limits to the extent of our attainments. Vast as our intelligence is, we cannot know every thing. Suppose then that a definite

number of future events, no matter how large, is all that is actually *knowable* by us in this world, is it not evident that the more an individual knows to-day, the less remains to be known to-morrow?—and so the stock of information before him is incessantly growing less as he advances in life, just as the remaining distance of a journey is diminished by the every day's progress of the traveller. But with Memory the case is directly the reverse. Here is no diminution, but constant accumulation; and the peculiar *manner* in which we are enriched by this wonderful faculty may be made more evident by an illustration. If the mariner in navigating the ocean on a dark and stormy night, and on a course that was fraught with danger, whether from icebergs or breakers, were to affix his lamp to the stern of his vessel instead of the prow, it would not require the slightest nautical experience to prompt the exclamation that the man was bereft of his senses. In common circumstances such would be the spontaneous impression, and it would be a *reasonable* impression. But suppose that the lamp were possessed of such peculiar properties, that when placed in that position its light would be continually acquiring a greater intensity and shedding abroad a wider and brighter irradiation; whereas if placed in front of the vessel it would be continually growing dimmer and dimmer, shedding but little light before and none behind. It is obvious that in the former position it would gradually increase to such an intensity of glow, as to illuminate the watery waste before as well as behind, and finally envelope the ship's way with a flood of splendor.

So with the faculty of Memory. Although more immediately and legitimately conversant with the *past*, yet its issues and effects reach forward to the *future*.

Such is the constitution of things in this world under the providence of God—such the uniform relations of cause and effect—such the established order of antecedents and consequents—that the more we know of the past the more accurately we can judge of the future. We all know that the decisions of an enlightened *experience* are well nigh oracular. But what is experience but the accumulated results of the informations of Memory? He who has lived longest, seen most, and remembered most of the ways of God and of Man has the largest stock of experience, and is best qualified to pronounce judgments pertaining to the future. The lamp of *his* barque shines before. To such a man, for all the practical purposes of life, experience serves in the place of prophecy, and thus is approved the verity of the couplet of Milton:

That old experience doth attain
To something of prophetic strain.

This view of the subject will appear still more obvious, if it be borne in mind, that we are enabled to avail ourselves of the memories of others as well as our own, and thus may in effect increase

the amount of our own experience, and render the judgments founded upon it still more unerring in their prophetic scope.

From these considerations it will doubtless appear that beings blessed, like man, with the faculty of treasuring up the lessons of the past, are far more highly gifted of the Creator than if crowned only with the more imposing but less useful endowment of foreseeing or foretelling the future. As it is, he has the virtual advantages of the one in the exercise of the other; and if we were to denominate the divine faculty of Memory by its most appropriate epithet, we should term it the *prophetic-reminiscent* faculty, and should say that it was to the power of prescience as the full vintage of Abi-ezer to the scanty gleanings of the grapes of Ephraim.

But while we speak thus highly of Memory, it is no part of our object to undervalue or disparage the innate desire for the knowledge of the future,—the instinctive prompting to lift the curtain that shrouds that unknown world from our gaze. While we freely concede that in respect to the great mass of human affairs it is by reasoning from the past that we are to anticipate what is to come, at the same time we feel equally assured that this is not the *only* source upon which we are to draw for light. We are not absolutely shut up to the revelations of experience. The desire of penetrating the hidden recesses of futurity is one of the native impulses of our being, and doubtless ordained by the Creator, when properly regulated, not only as a source of lawful but of dignified enjoyment. This is inferred by the most legitimate *a priori* deductions of reason, and confirmed by the unquestionable fact, that the wisdom of Jehovah has made express provision in his word for the gratification of this implanted longing in the human soul.

A multiplicity of leading facts in the history of the past goes to convince us, that there exists in the bosom of God an inherent willingness and a definite purpose to impart to his devoted servants a knowledge of future events—not perhaps to the extent that our short-sighted or prurient hankerings might desire, but so far as infinite wisdom sees would redound to our best good, and to the soundest interests of his kingdom on earth. We advert to this truth in order to remove, if possible, the vague impression of idle yearning, of presumption, of impiety, of sacrilegious intrusion upon forbidden ground, that is so apt to connect itself with every attempt to unravel the mysteries of revelation, and to honor God by ascertaining the sense of what he has himself spoken. For nothing is more certain than that the opprobrium which is due only to the most marked and contemptuous neglect of the divine oracles has, from many quarters, fallen upon the humble and reverential study of their entire contents.

Our position is, that God is willing that man should come to the possession of the knowledge of futurity, not indeed in unlimited measure, but to such extent as will be for his good; and what

more unquestionable evidence can we adduce of this than his own express declaration? Hear then his voice in respect to the Father of the faithful:—‘Shall I hide from Abraham that thing which I do?’ Can language be more unambiguous? Now the value of this averment depends upon its being an expression, not of his purpose in reference to a particular individual or a particular event only, but of a general principle in the conduct of his providence. Does any latent doubt linger in the mind of the reader, whether this is a principle of the divine administration?—let us then make assurance doubly sure by citing the same declaration in more general terms as uttered by the mouth of the prophet Amos:—‘Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.’ With this testimony before us, we presume we hazard nothing in saying, that from the primeval epochs of his church all along through the whole line of her annals, the Most High has never projected any great and important movement without making some portion of our race privy to his counsels. It *may* be said of the petty potentates of the earth, that ‘it is the glory of a king to conceal a matter,’ but the Universal Sovereign, who has no enemies that can take advantage of a premature disclosure, can afford to adopt a more liberal, or if you please, a less cautious policy. He can consistently bring his servants into his cabinet, and freely advise them of those intended measures which he originates for their good, and carries into execution by their agency.

But it will be asked, ‘Is there not some exclusiveness—some favoritism—in regard to these disclosures? Are they free and open to all? Are they not restricted to a chosen few? Is it not intimated that prophecy is for prophets, while the great mass of men are debarred from this kind of information?’ We answer, prophecy is for prophets, just as holy things are for holy men. ‘The secret of the Lord is with them that fear him.’ It is to a certain form of character—to spirits of a certain mould—that he unveils the arcana of his bosom. It is mainly the *good man*—he whose soul is in sympathy with the will of his Maker—that he deigns to make the depositary of his designs. And yet at the present day, under the existing dispensation, there is no other interdict standing in the way of any man’s attainment of a knowledge of his prophetic purposes, than there is as to the attainment of a true knowledge of the mercies of the Gospel. There is no other than a moral impediment existing in either case. The record of eternal life—the character of immortal hope—is not a sealed book to any one who is desirous to have its precious purport laid open for the rejoicing of his heart. He need not utter the invocation,

“Angels, roll the rock away,”

in order to look into the Saviour’s vacated sepulchre, and see there the pledge and assurance of his own resurrection in bliss and

triumph. The humble, the yielding, the believing mind is the great requisite, and yet the apostle's words make it clear that there is a mystery in the believer's salvation, which can never be understood but by a certain state of heart. And so we repeat there are certain moral prerequisites which we believe God has always insisted on in those whom he would make the 'men of his counsel.' This will appear plainer as we proceed.

We have spoken of the attainment of prophetic knowledge under the present dispensation, and we may further remark upon the distinct characteristics of the Jewish and Christian economies in regard to prophecy, that the disclosures made by God to his ancient people were *immediate*; i. e. they were made without the intervention of a *written revelation*. The Scriptures were not yet indited. In fact it was the embodying of these very disclosures that constituted a large part of the Scriptures themselves. But at present, when the canon is complete, we have no evidence, we believe, that any original and independent prediction is ever imparted to men. Whatever supernatural influence is now exercised upon the human faculties in regard to future events, it is not with a view to impart to them *new* revelations, but simply to enable them to understand what is already revealed. And in this we suppose there is nothing any more miraculous than there would have been or was in God's hearing and answering David's prayer when he said, 'Open thou mine eyes that I may behold wondrous things out of thy law.' The things were actually *in* the law, and the whole drift of the Psalmist's prayer was that he might be enabled to *see* them. So in looking upon a far distant landscape with a telescope, the objects of vision are not created by the telescope. They were there before, and the telescope only enables us to discern them. In like manner in regard to divine revelations, no new and original facts are communicated to any man, but supernatural influence may put the telescope to the mental eye, and enable it to behold things that would not otherwise come within its most extended range of vision. This influence, however, we suppose to be no more miraculous than any other spiritual illumination granted to the humble and teachable mind in answer to prayer, and as a blessing upon its own diligent and sedulous use of all appointed means. For the language of prophecy is a distinct study, as much so as the language of mathematics or astronomy, and without the most assiduous investigation of the peculiar dialect of prophecy—without earnest endeavors to put ourselves in possession of the key to the sacred cipher—it will be the height of presumption to hope to be initiated into the scriptural disclosures of future things. Imagine the case of an individual utterly unable to read, whose heart was yet touched with the love of God, and who earnestly longed to be made acquainted with the contents of the word of life. Should we expect, however ardent might be the aspirations of the soul for a knowledge of

the Scriptures, that that person would be taught the contents of the Bible by a miracle? Would he not be under the necessity of submitting to the same process with the youngest child, and of first learning to read before he could fully understand the word of inspired truth? And yet you will not hesitate to admit that there may be a special divine influence quickening the faculties of such an individual, and enabling him more readily to seize the rudiments of learning and compass the object of his pursuit. Just so in the attainment of prophetic science. God does not enlighten the student of prophecy by a miracle, but he simply puts his blessing upon the use of the appropriate means. He aids his faculties in the attempt to make himself master of the key of prophecy, precisely as he might have aided Sir Isaac Newton in the attainment of those mathematical media which were necessary to the solution of the problem of the universe. This cuts off all claim to any direct supernatural illumination, and strikes at the root of all extravagance of pretension in unriddling the hallowed mysteries of revelation. And to charge such efforts, when humbly conducted, with fanaticism, enthusiasm, folly or presumption, is in a high degree unreasonable and unjust. B.

[TO BE CONTINUED.]

“COMMENTARY ON THE PSALMS.”

THE Editor, several years since, commenced the periodical publication of a work with this title, but owing to the little encouragement it received, only the first number, comprising the first three Psalms, was issued from the press. He had proceeded much farther in the preparation of the matter, the stock of which, owing to the suspension of the work, has since remained dormant on his hands. This he proposes now to make available, by devoting to the publication of it a few pages in each successive number of the Hierophant. He begins where the work above-mentioned left off, with the Fourth Psalm, and will hereafter occupy from four to six pages with prefaces and annotations similar to the present. As each of the Psalms forms an independent composition, they will better admit of this piecemeal mode of publication than most other parts of the Scriptures.

PSALM IV.

Of this Psalm we learn nothing more from the title than that it was composed by David, and by him delivered to the Master of Music, to be sung to the stringed instruments in the public worship of the Tabernacle. On what occasion it was written we have no means of ascertaining, at least with certainty. Judging from internal evidence, most of the Jewish, and many Christian commentators, have attributed it to the same date

and the same occasion with the preceding. Several of the expressions occurring in the Psalm, it is supposed, have a more natural reference to the rebellion of Absalom than to any other event in David's life. If this conjecture be well founded, the burden of the Psalm is addressed to the leaders and chiefs of the conspiracy, who had madly embarked with Absalom, and whom, by a severe but kind rebuke, he would endeavor to reclaim from their iniquitous fellowship. It was evidently penned when the Psalmist was in distress; but to him the language of affliction and sorrow was so familiar; he was so often sunk in the deep waters; and strains of a plaintive tone flow so spontaneously from his lips, that it is extremely difficult, when no specific data exist on which to found an opinion, to point to one period or event of his history more than another as its probable occasion. Nor is it in fact important so to do. We are expressly assured that many of the Psalms are of a prophetic character, in which the writer sustains the person of the suffering Saviour, or the persecuted church, and where this is the case it is of comparatively little moment to connect the composition with any particular historical event. Whether the present Psalm be one of this description, it may not be easy to affirm. We perceive no difficulty in referring all the attributes of the Psalm to David, and understanding them of him alone; at the same time the general latitude of application, so peculiar to all the practical portions of the Scriptures, abundantly authorizes its appropriation by the individual believer or the church at large, whenever the circumstances of either are such as to render it a fitting expression of their prayers or complaints.

TITLE.

לְמַנְצֵחַ בְּנִינֹת מִזְמוֹר לְדָוִד To the chief Musician on Neginoth. A Psalm of David.

To the chief musician. Heb. לְמַנְצֵחַ, *to the master, director, or overseer.* As this word occurs as the title of fifty-three of the Psalms, or about one third of the whole collection, it is important, if possible, to fix its genuine sense. Its root is נָצַח, of which the general import is that of *superiority, presidency, overseeing.* It denotes an *urging* or *pressing to the performance of a task*, in which sense it is properly predicated of the ἐργασιαρχης, *overseer* or *superintendent* of a company of workmen. Thus 1 Chron. 23: 4, 'Of which twenty and four thousand were *to set forward the work* (לְנַצֵּחַ עַל מְלָאכָה *to be urgent upon the business*) of the house of the Lord.' Ez. 3: 9, 'Then stood up Joshua with his sons and his brethren *to set forward the workmen* (לְנַצֵּחַ עַל-עֲשֵׂהי הַמְּלָאכָה) in the house of the Lord.' The Piel participle מְנַצֵּחַ occurs 2 Chron. 2: 1, 'And Solomon told out three thousand and six hundred (men) *to oversee them* (מְנַצְּחִים עֲלֵיהֶם *urging upon them*). Ver. 18, 'And three thousand and six hundred *overseers* *to set the people a-work* (מְנַצְּחִים לְהַעֲבִיר אֶת הָעָם).' And those who in 2 Chron. 2: 18, are

called מְנַצְּרִים *overseers*, are in 1 Kings 5: 16, called מְנַצְּרִים *rulers*. The relation of *superintendency*, therefore, is plainly expressed by the term. But this relation, as sustained to a company of musicians as well as of any other subordinates, might be expressed by the same term, and accordingly we find it thus used, 1 Chron. 15: 19, 21, 'So the singers, Haman, Asaph, and Ethan were appointed to sound with cymbals of brass, and Mattithiah and Elipheleh, &c., with harps on the Sheminith *to excel* (לְנִצָּח lit. *to preside over, to urge on, to carry forward*, the service).' In Neh. 12: 42, the same officer is termed מְנַצֵּחַ *visitor* or *overseer* of the singers. There is no room to question, therefore, that the true import of the term in this connection is *overseer, master, prefect*, or, technically, *precentor*, of the musicians. From the predominant sense, however, of the verb נָצַח as now explained arose a secondary use of it, to signify *the finishing or carrying a work to an end*, and thence by an easy and natural transition, *to triumph over*, properly spoken of one who overcomes arduous difficulties in prosecuting and bringing to a successful close a given undertaking. To these two latter senses of the word are doubtless to be traced the rendering *εἰς το τέλος, to the end*, of the Sept. and the '*Victori, to the Conqueror*, of Jerome, neither of which is duly supported by common usage.—The particle ל *to* indicates the giving of the Psalm by David to the prefect of the choir; an act implying that it ceased to be any longer a mere private composure, indited and retained for the personal pleasure or behoof of the author, but that it was now formally made over as a public possession of the church, incorporated as a standing portion of the inspired Psalmody of Zion, and thus dedicated to the spiritual benefit of the pious in all coming ages. This its great end is answered by its being adopted as a constituent part of the sacred canon.—On *Neginoth*. מְנִינִיּוֹת *in, with, or on Neginoth*. This term is a derivative from נָנַח *to play upon the strings of a musical instrument*, as, 1 Sam. 16: 23, 'And it came to pass when the evil spirit was upon Saul that David took a harp, and *played with his hand* (וַיִּנָּח בְּיָדוֹ).' 2 Kings 3: 15, 'But now bring me a *minstrel* (מְנַנֵּן). And it came to pass, when the *minstrel played* (וַיִּנָּח הַמְנַנֵּן), that the hand of the Lord came upon him.' Ps. 68: 25, 'The singers went before, the *players on harps* (מְנַנִּים) followed after.' The application of the noun, therefore, is natural and obvious to all kinds of *stringed instruments* in contradistinction to *wind instruments*, as Is. 38: 20, 'Therefore we will sing my songs to

the *stringed instruments* (וְהַנְּגִינוֹתַי יְנַגֵּן) all the days of our life, in the house of the Lord.'—As to the grammatical construction, Grier supposes that notwithstanding the interposition of the particle ה the phrase לְמַצֵּחַ בְּנְגִינוֹת is of the construct kind, in which the first noun is in regimen to the second, so as properly to demand the rendering, 'To the master of the stringed instruments,' parallel to which may be cited Judg. 8: 11, שׁוֹכְנֵי בְּאֶהָלִים inhabitants in tents, instead of שׁוֹכְנֵי אֶהָלִים inhabitants of tents. We prefer, however, to understand a word between them, as לְמַצֵּחַ (וְהַנְּגִינוֹת) to the master (of the players) upon the stringed instruments. As to the precise form of these instruments we know nothing certain. The matter is involved in the thickest shades of that darkness which envelopes so many of the subjects of antiquity.

[TO BE CONTINUED.]

NOTICES OF NEW PUBLICATIONS.

Novum Testamentum Graece. Post Ioh. Aug. Henr. Tittmannum, olim Prof. Lips. ad fidem optimorum Librorum secundis curis recognovit lectionumque varietatem notavit Augustus Hahn, in Acad. Vratisl. Prof. Editio Americana stereotypa, curante Edvardo Robinson, S. T. D. Neoboraci: Sumtibus et typis Leavitt et Trow. Bostoniae: Apud Crocker et Brewster. 1842. 12mo. pp. 508.

THE progress of the typographic art in our country is rapidly doing away that *desiderating* feeling, of which every scholar has often been conscious upon taking up an elegantly printed book from a European press, and contrasting it with the same work executed in the style which has heretofore been common among ourselves. Mr. Trow has shown, in the specimen before us, that we are not always to be distanced in this matter by our English, or French, or German rivals. The Leipsic edition of the Greek Testament, which is the basis of this, is a very beautiful book, but the edition before us is *in every respect equal to it*, and for clearness of type, snowy whiteness of paper, and general distinctness and finish of impression, we can scarcely imagine any thing more perfect.

But we have in this volume not only a very handsome, but also a very useful book. Titman's edition of the Greek Testament, revised by Hahn,

contains the results of all the later and more valuable criticism expended upon the text since the days of Griesbach. Its readings are of the highest authority, and the name of the American editor is a sufficient guaranty for the utmost accuracy of the printed page. The Prolegomena afford to the Biblical student a compend of the most desirable information relative to the manuscripts, versions, and other helps to the critical study of the New Testament; and for general convenience they have been translated by the editor into English. The work is on the whole invaluable, and to theological students indispensable. If for any thing we are grateful, it is for having lived to see this and several kindred works in Biblical literature put so widely within the reach of the students of revelation. We rejoice in it as an infallible presage for good to the cause of sacred letters, and consequently to the triumphs of inspired and saving truth among men.


ENGLISH REPRINTS.—Among the literary enterprises of the present day we have watched none with more interest than that which is now in progress in London, consisting of the reprints, in elegant form, of the choice works of the old English divines, many of which had become exceedingly rare and could only be obtained at enormous prices. Of these the series undertaken by the Rev. J. Sherman stands pre-eminent. The new editions of *Adams on Second Peter*, *Greenhill on Ezekiel*, *Jenkyns on Jude*, and *Manton on James*, revised by Mr. S. and issued under his immediate eye, have laid the Christian public, and particularly the Christian ministry, under a debt of gratitude not easily to be cancelled. The depression of business in England, which has been severely felt by the book trade as well as every other, has occasioned some delay in the continuation of the series, but we are happy to learn that the volume, including *Burroughs on Hosea*, is now about being issued, to the reception of which we are looking forward with eager expectation. It is a work with which we have long been acquainted, and of which we seldom speak in very measured terms of commendation. We shall notice it more particularly when it appears. In addition to the above, the Biblical student will be pleased to learn that *Pool's Annotations*, and Ainsworth's invaluable *Commentary on the Pentateuch* have also been recently republished under other auspices, in the same neat and convenient form.



NOTICE.

It is the design of the Editor to issue the *HIEROPHANT* in monthly Nos., each containing 24 pages, and got up in a uniformly neat and elegant style, of which the present is a fair specimen. In order to avoid as far as possible the trouble, perplexity, and risk of a subscription list, he purposes to depend mainly on the *sale* of the successive Nos. at **12½ cents** each. At the same time, he will receive subscriptions wherever it is desired,—payment to be made invariably in *advance*.
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THE HIEROPHANT:

OR

MONTHLY EXPOSITOR

OF

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY

GEORGE BUSH,

Professor of Hebrew in the New-York City University.

No. II. JULY, 1842.

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NEW-YORK:

DAYTON AND NEWMAN, 109 BROADWAY.

1842.

BUSH'S NOTES ON THE OLD TESTAMENT.

DATTON and NEWMAN, 199 Broadway, continue the publication of Prof. Bush's Critical and Practical Notes on Genesis, Exodus, and Joshua and Judges, five volumes in all, to which another volume on Leviticus will be added in a few weeks. This series of works, answering for the Old Testament the same purposes as Mr. Barnes' for the New, meets with the most decided approval from all quarters. The fifth edition of Genesis has recently been issued from the press, and the third edition of Exodus is just about to be printed.

The publishers hear of frequent instances where Sunday school and Bible class teachers are relinquishing all other commentaries for these, finding in them all they need for the purpose of explanation.

They learn also from the letters of missionaries engaged in translating the Scriptures into the languages of the East, that no biblical work affords them such important aid in that department of their labor as Prof. B.'s Commentaries. This is no more than the natural result of the author's careful study of the most scrupulous fidelity in eliciting the exact meaning of the original, and his peculiarly happy tact in explaining it.

In all the volumes above-mentioned will be found discussions on the more important points of biblical science, swelling far beyond the ordinary dimensions of expository notes, and amounting in fact to elaborate dissertations of great value. Among the subjects thus extensively treated are: in Genesis, the Temptation and the Fall, the Dispersion at Babel, the Prophecies of Noah, the Character of Melchizedek, the Destruction of Sodom and Gomorrah, the History of Joseph, the Prophetical Benedictions of Jacob;—in Exodus, the Hardening of Pharaoh's heart, the Miracles of the Magicians, the Pillar of Cloud as the Seat of the Shekinah, the Decalogue, the Hebrew Theocracy, the Tabernacle, the Cherubim, the Candlestick, the Shew Bread, the Altar, &c.; in the forthcoming volume of Leviticus will be found a clear and minute specification of the different Sacrificers, the Distinction of Meats, the Scape Goat, the Law of Incest, including the case of Marriage with a Deceased Wife's Sister, very largely considered, and a full account of the Jewish Festivals.

It would be easy to set before the reader a voluminous mass of testimonials to the value of this series of Commentaries, but the following notices from the Boston Recorder and the Portland Christian Mirror will be found applicable in their main features to all the rest.

"Many of our readers are, doubtless, acquainted with the Notes of Prof. Bush. For such as are not familiar with them, we invite the following notice. These Notes have reached a somewhat extensive circulation; but they are by no means appreciated as they should be. We know of nothing in our language which could take their place. They illustrate some of the most difficult portions of the Scriptures, and in respect to which the English language contains much less of valuable critical illustration than could be desired. Prof. Bush came to the undertaking with many advantages. He has long been a diligent student of the original Scriptures, and has become intimately acquainted with their grammatical principles, as his Hebrew Grammar abundantly shows. He is also extensively acquainted with oriental literature, antiquities, the manners and customs of the people, &c., as may be seen in his *Life of Mohammed*, and in the *Scripture Illustrations*.

THE HIEROPHANT;

OR

MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

No. II.—JULY, 1842.

THE MILLENNIUM AND THE NEW JERUSALEM.

(CONTINUED.)

WE endeavored in the previous part of this article to establish, by a conclusive array of parallelisms, the position, that a large class of texts cited from the prophet Isaiah and usually deemed descriptive of the Millennium, do in reality apply to another state, the New Jerusalem, which in the order of events occurs subsequently to the Millennium. But as the passages adduced from the Old Testament prophet are of such a nature as to *compel* us to interpret them of a *mundane* state of things, we are therefore forced *ex necessitate rei* to understand the New Jerusalem state also as one of earthly development, whatever purely celestial elements may be involved in it or superinduced upon it. This we regard as clear as that things identical with the same are identical with one another. But we have by no means exhausted the proof drawn from prophetic parallelism of the *terrestrial* character of the New Jerusalem. It is not necessary to have recourse solely to Isaiah, the evangelic prophet, to establish our point. Ezekiel speaks the same language, particularly in that remarkable portion of his predictions comprised in the last eight chapters, containing, among other things, the mention of the mystic river flowing out from under the temple, and having its banks beautified with a verdant growth of fruit-bearing trees, whose fruit was for meat and the leaves thereof for medicine. The gradual flow of this river is described as it issues out from under the sanctuary, continually increasing in depth and volume, till finally it swells to the amplitude of a broad and noble stream which

can only be passed by swimming. Then follows the passage which we bring into juxtaposition with a strikingly correspondent description of John.

JOHN 22: 1, 2.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

EZEKIEL 47: 12.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

We are utterly unable to array before our own minds any reason requiring us to interpret these passages of two different future states, whether on earth or in heaven. To us they carry the indubitable marks of absolute identity. The term 'tree,' in the New Testament prophet, is undoubtedly a collective, as it is elsewhere, denoting a number. The 'street' (*πλατεια*) is perhaps the *broad place*, or open area, in the central part of the city, of which Daubuz (Perpet. Com. p. 1025) speaks thus:—"The throne of God and of the Lamb stood, I suppose, in the midst of the city, as it were at one end, or side, of the 'broad place;' for that throne being a seat of judgment, or court of judicature, is supposed to be as the *Basilica* of this city; which sort of buildings are placed near or upon the Forum or market place. The river of life proceeding from it ran thus, and divided the 'broad place' into two, by flowing through the midst of it; and then the tree, not an individual plant, but the whole species, or *wood of life*, was planted upon the banks of the river on either side." As the term *πλατεια*, however, in this connection is somewhat doubtful, the idea of *Mede* may be more correct, who makes it, not the main broad place of the city, but rather a park or paradise without it, after the oriental manner. This is rendered somewhat probable by the circumstance, first, that the city itself is represented as composed so entirely of gold that it is not clear in what manner trees could grow within its precincts; and secondly, that the words of Ezekiel indicate that the river flowed to a distance, deepening and widening as it went, and that the visionary trees were seen rather remote from its source. But however this may be, the items of the description are so palpably parallel, that we seem to be shut up to the necessity of recognizing the same substantial verity as shadowed out by both. But the closing chapters of Ezekiel, into which this significant vision falls, have never, that we are aware, been understood of a state purely celestial. Although it is a portion of revelation, the meaning of

which, and especially the *chronology* of which, has ever been a much disputed point among commentators, yet we believe the current of opinion among the learned sets mainly in favor of the idea, that it points forward to some remarkable phasis of that dispensation which is to occur after the conversion and restoration of the Jews to Palestine, which will probably be the seat or centre of a new spiritual polity, in which they shall hold a prominent place. This accords very well with the idea naturally conveyed by the title, 'New Jerusalem,' which would certainly suggest the admixture of *Jewish* elements in that economy, whatever it may be in other respects.

If then the fair and obvious construction appears to force upon us the conclusion, that the state depicted by both prophets is a state on earth destined to gladden and glorify the world's history in its later periods, the inquiry becomes urgently pressing, What is to be understood by the peculiar features of the scene as now presented to us? Of what is the Tree of Life symbolical? It is assuredly something which belongs to the New Jerusalem state, and destined probably to run parallel with its continuance. Now, as we shall endeavor to show in the sequel that we are actually brought, in the revolutions of Providence, very near to the borders of that great consummating period, so if our positions on that score are sound, we shall have no occasion to be surprised at the intimation, that the *reality* adumbrated by the mystic Tree may even now be beginning to disclose itself to all those who will interrogate their eyes.

We are firm in the persuasion that the New Jerusalem economy commences, in the more decisive signals of its establishment, about the time the Hallelujah chorus (Rev. 19: 1-7) begins to be heard in the symbolical heaven, and this, as we shall aim to evince, is not far from the passing away of the anti-christian power called Babylon, in the West, and the prostration of the Ottoman power in the East. We cannot then, we think, be far from the confines of that grand dispensation. Accordingly, we may reasonably expect to see things under the controlling Providence of God gradually shaping themselves into those forms and fixtures which shall at length stand before us as the *substantiated verities*, which, without fully understanding their drift, we had indeed been taught to anticipate. The sublime announcements respecting this state will doubtless go into accomplishment in the steady and scarcely observed tenor of *ordinary*, and not of *extraordinary*, providences. Such has been, in the main, the uniform analogy of the divine procedure in all ages. Omnipotence *has* miracles, it is true, at its command, but it does not usually resort to them when its ends can be effected without them. Accordingly, we are not to look for the events constituting the main features, even of the New Jerusalem, which 'comes down from God out of heaven,' in occurrences of a marvel-

lously strange, unique, and astounding nature. We are rather to seek them in those which stand directly before our eyes, and to which we become so familiarly wont, that we perhaps never dream, till emphatically reminded of it, that they are a part of the system of prophetic machinery. This remark holds, we conceive, pre-eminently of the Tree of Life, with its healing virtues. As we shall by and by show that there is nothing on the score of the *time* that should prevent our looking for its *incipient* realization even in our own days, let us see if there is any thing in the *nature* of the symbol itself which shall afford us a clew to its solution.

One thing is clear. It is an influence which is intrinsically not only *sustentative*, but *remedial* and *healing*. It has the effect at once of a *food* and a *medicine*; although in the nature of the case we do not hesitate to regard the maladies healed as *moral*, and not *physical*. It is some benign and balmy ministration, which is to exert its efficacy on the moral or spiritual diseases, wounds, and ulcerations of the 'nations,' or of extended portions of the human race. It pertains to earth and not to heaven.

Again, it is a genial, sustaining, and restorative influence which is to put itself forth *periodically*, and that too at *monthly* intervals. 'The tree shall yield its fruits every month.' This is an item in the description which may perhaps contribute very important aid in the elucidation of the symbol. It is clear, from the congruity of the symbol, that the interpretation of the Tree depends in a great measure on that of the River; for it is the fertilizing effect of the stream that produces the trees. If the River then be understood, as it naturally would be, and generally is, as will be found by consulting all classes of commentators, as shadowing out the gradual progress of Gospel truth, the silent but deepening spread of the principles of Christianity, we find ourselves driven to regard the Tree or Trees as symbolizing something which is the genuine product of Christian influences, and which will be sure to flourish in vigorous vitality just in proportion as those influences prevail. Apart, then, from any figurative or literal intimation to this effect, what should we say, reasoning from the very genius of Christianity, would be some of the most direct, and positive, and conspicuous of the benefits it conferred upon the race? Would it not exert itself in giving birth to the means of intellectual and moral culture? Would it not tend immediately to generate every kind of agency which should go to enlighten the mind, to quicken the conscience, and to develop the whole moral man? Acting on the truth of the inspired motto, that 'it is not good that the soul should be without knowledge,' the impartation of every species of useful or saving *knowledge* would be the very instinct of all its aims; but more especially of that knowledge of sacred and spiritual things which the Scriptures dignify with the name of *Wisdom*. Such we perceive at once to be the intrinsic character and working

of the religion of Christ. It is inherently creative of the means and institutions of mental and moral improvement. And we trust there is something more than mere fancy in recognizing this fact as taught by the symbol of the mystic stream flowing along and irrigating its banks, and making the soil productive of every salubrious growth. The Tree of Life in *this* Paradise is identical with the Tree of Knowledge; and to redeem the interpretation still more from the charge of arbitrariness, let us refer to a passage which goes directly to countenance and confirm it; for the keys which unlock the import of the symbolical diction are found scattered here and there promiscuously over the whole Scriptures, and often where we should least expect to find them. Solomon says of wisdom, i. e. the knowledge of the Holy, that 'she shall be a *tree of life* to thy soul.' This then establishes a connection between this tree, as a symbol, and that kind of *knowledge* which the religion of the Bible goes to promote. So that we are undoubtedly warranted in our main position, that this mystic healing Tree has something to do with the *impartation of salutary knowledge*.

Let us now advance a step farther, and inquire into the nature of that agency by which Christianity now produces, and will continue to produce, this benign effect. Is it not mainly by the medium of the *Press*—the *Christian Press*? Is there any instrumentality on earth to be compared for one moment with that of the Press in advancing the highest interests of man? Grant that it may be abused, and may propagate poison as well as balm, yet this is not sufficient to nullify its character as an agent for good. And is it not somewhat remarkable, that the issues of the religious Press in all countries have assumed so much of a *monthly character*? The recollection of our readers will at once remind them of a multitude of publications of this description, and yet there can be no doubt that the world is but in the infancy of its experience of the blessings flowing to it from this source. As this gospel river moves on its fertilizing way through the different regions of the globe, those healing trees will spring up as by magic, and a sanctified *Press* will be continually multiplying its monthly yieldings, like the leaves of Vallambrosa. Among the millions of China and Japan—of Hindostan and Austral Asia—among the Turks, Tartars, and Nestorians—all over the Islands of the Southern and Pacific Oceans—and throughout the frozen and forbidding regions of the North—will the untiring Press eventually be found scattering its precious emanations, loaded with life and winged with weal to the sin-sick nations. Is it not, then, in the *Christian Press*, viewed especially in its future growing ministry to the welfare of the world, that we see the substantiated reality of that Tree of Life which is to feed the mental appetite and heal the moral sicknesses of the coming generations of men? If the *river* of life represents the spread of the Gospel, and the *trees* spring up in consequence of its fertilizing

flow, to what *other* conclusion can we come? It is assuredly something which is the product of Christianity, and which goes at the same time to apply and perpetuate its blessings. We see not, at any rate, how it is possible to hold to the established and, we believe, correct interpretation of the purport of the mystic river, as shadowing forth the gradual spread of the Gospel *in this world*, and yet refuse to acknowledge the Tree to be a symbol of *something* which is the legitimate effect of Gospel influences. In identifying this, if any more probable solution can be proposed, we shall be happy to receive it.

Do we say of this particular feature of the New Jerusalem, as thus interpreted, and of the whole economy as thus presented, that it tends to lower—to unhallow—to degrade—that pure and un-earthly state in our estimation? This is very possible; but the solution proposed, if it *terrestrializes* heaven, *celestializes* earth; so that what is lost on the one hand is gained on the other, and the treasures of hope remain unimpaired. Every thing, it will be seen, depends upon the soundness of the interpretation which makes the New Jerusalem state *identical* with that state of latter-day glory described by Isaiah, the allusions to which are so familiar in every missionary address and in every prayer. If they are not the same, then it ought to be clearly shown, and the liability to a grave mistake of God's counsels precluded; and if our feeble voice could be heard over a compass sufficiently wide, we would call upon every theologian, critic, and commentator in Christendom, to suspend inquiry in other departments till the question was settled, to what state does the New Jerusalem refer?

It is obvious, then, that our subject rises and swells upon us with an absolute plethora of hallowed import, and identifies itself with all that is nearest, and dearest, and most sacred, in the hopes of the Christian church. The establishment of the New Jerusalem is the consummation of the mystery of God, and the founding of the indestructible empire of the Son of Man on the earth. Whatever has illuminated the visions of prophets—whatever has cheered the despondency of faith—whatever has animated prayer, or quickened zeal, or nerved exertion—whatever has awakened the raptures of pious anticipation—is embraced within the glorious futurities of that promised dispensation. It is no other than the realizing of those glowing predictions which announce the return of a golden age, to succeed and to recompense the days wherein the world has seen evil. Is it not then a proper, and a worthy, and a noble theme of study and investigation? Is it not sufficient to redeem this province of Scriptural inquiry from all odium and obloquy, that it brings us at once into contact with the most precious disclosures and the most solemn sanctions of God our Saviour? Away then with the reproach that is often cast upon the attempts to unravel the mysteries of unfulfilled prophecy. Heaven itself belongs to the depart-

ment of unfulfilled prophecy. The woes of perdition belong to unfulfilled prophecy—not merely because they are *future*, but because they are indissolubly connected with the chain of predicted events that lead to them. Are *these* matters which we may safely or wisely leave wrapped up in a shroud of triple darkness, simply because they fall into the field of prophecy?

The time will doubtless come—and perhaps is not far off—when the restless and reasonable questionings of sanctified human intellect will imperiously *demand* that the veil should be removed from these long-hidden mysteries, not from the promptings of a vain curiosity, but from the deep-laid impression, that high and solemn matters of *duty* are involved in them. Hitherto we think it will be admitted, that there has been an astonishingly lax, vague, floating, dreamy kind of impression conveyed by the visioned futurities which we are now considering. We are filled with amazement that the bare *possibility* of such results as we have stated being true, has not awakened the enlightened mind of Christendom—particularly of its teachers—to an absolute *agony of exegesis*. How can they consent, we ask, to let points of such overwhelming moment slumber, when it is possible, if the truth were to beam forth in its full splendor, that it would come upon the world with all the potency of a new revelation? Men would wake up into the conviction that God the Lord had spoken afresh to the ears of their own generation, and would all but dissolve with wonder. But let us not severely judge or rebuke the past. Many causes might easily be cited in solution of the apparent problem, and all truth was not intended for all times. There is often a *providential*, where there is not a *preceptive*, sealing of the voices of the prophetic thunders. But the time will come for them at last to speak out in their loudest tones,—the time when the ‘eternal blazon’ *must be*. Whether we have actually reached, or only approximated, that period, we will not assume to say. But we do not hesitate to propose and urge it as a question of commanding interest to all the preachers and propagators of the Christian faith, whether it is not at least *possible*, that there are wrapped up in these prophetic Scriptures precisely those elements of moral power, which are needed to bear upon multitudes of minds that are apparently inaccessible to the ordinary appeals of the Gospel. We speak not of the utterly heedless or avowed rejecters of revelation, but of vast numbers of the cultivated, the amiable, the worthy, the excellent of every Christian community, whose only fault it is, that they do not *feel* the ‘powers of the world to come.’ They are not awakened to the pulsations of a life divine—their benevolence is not quickened into a large beneficence—they are not deep sympathizers with the groaning and travailing creation—they are not prompt in grieving with the grief of burdened humanity—their noblest energies do not work genially in the line of a holy philanthropy—their most vivid in-

terests cluster round the *centre* and not the *circumference* of their circle. Though upright and exemplary in all the relations of life, and of unquestioned Christian character, still they are not truly and in the highest sense alive to the interests of Christ's kingdom on earth, and his chariot wheels drag slowly by reason of their apathy.—Now we say, that no one can affirm, that the disclosure of the prophetic mysteries, upon which we have now descanted, might not supply just that kind of wholesome incentive which should kindle sluggish duty into glowing zeal, and make 'the feeble as David, and the house of David as the angel of God.' Who shall say that the intelligent apprehension of what God in pre-eminent goodness and grace designs for the New Jerusalem, should not have upon uncounted multitudes very much the effect which, as we learn from history, the first sight of the old, the literal Jerusalem had upon the crusading armies of Richard? No sooner did the glittering spires and gilded domes of the beloved city burst upon their view, than the whole assembled host, moved by one common impulse, waved their banners and rent the air with a shout such as had never before sent its echoes over the mountains of Palestine. Would men so fired spread no terror among Saracen enemies? And would the soldiers of the cross, thus animated, fail to multiply the triumphs of their Lord over every region of the globe?

But we turn to the consideration of *time*. We may, perhaps, without presumption, assume to have shown that the Millennium, strictly so called, is entirely a different period from that which is brought to our view in the foregoing extracts from Isaiah and Ezekiel. This latter period we denominate, on the divine warrant, the New Jerusalem period. Chronologically it is assuredly posterior to the Millennium; but this fact of itself determines nothing respecting the *absolute* collocation of either, or of their relative distance from our own days. For ascertaining this we must, if possible, fix upon some data which shall serve as a clew to the commencement of the august era which we are taught to anticipate, and if the data in question should lead us to place this in the near vicinity of our own times, then we gain the assurance, of course, that the Millennial period, which precedes it in the order of events, has to be *thrown back into the past*. Such a clew we find, if we mistake not, in the Hallelujah chorus, Rev. 19: 1-7, which we here annex.

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God:

For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, Alleluia. And her smoke rose up for ever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

An inspection of the order of the visions will evince that this eucharistic doxology ensues immediately upon the overthrow of the mystic Babylon, related in the preceding chapter. An event so auspicious to the church is worthy to be celebrated in the highest strains of holy exultation, and a pean is accordingly raised by the multitudinous voices of the hosts in heaven. In the Halleluia strain here sounded forth we recognize at once the הללל יה *hallelu-yah*, *praise ye the Lord*, of the synagogue, and the suggestion is, in our view, exceedingly plausible, that the use of the term in this connection hints at the conversion of the Jews, and the mingling of their voices in the songs and adoration of the Christian Zion at about this period of the world. In no previous part of the Apocalypse do we meet with the word, though ascriptions frequently occur, and as the *Hallel* and *Hallelu-yah* are even now a very prominent part of the Hebrew liturgy, the idea would seem to receive no small countenance from this fact, that at the time here referred to the Jews are actually to be gathered in great numbers into the church, and unite with their Gentile brethren in hymning the praises of Him 'who was dead and is alive forevermore.' But what is the time referred to? The destruction of Babylon has assuredly something to do with the downfall of the Papacy, and there is a very general unanimity of belief among all those who have made the prophecies their study, that this event, in the divine counsels, is not very far removed from the present time. We adventure upon no precise specification, but falling in with the current opinion of Protestant divines and expositors, that the event denoted by the overthrow of the mystical Babylon is not far distant from the present time, the inevitable sequence is, that the New Jerusalem, in its incipient era, is also near at hand. For it will be observed that in immediate connection with this Halleluia chorus it is said, 'Let us be glad and rejoice, and give honour to him: *for the marriage of the Lamb is come, and his wife hath made herself ready.*' But who is the wife of the Lamb? The question is answered by a reference to ch. 21: 2, 'And I John saw the holy city, New Jerusalem, coming down from God out of heaven, *prepared as a bride adorned for her husband.*'

Here then we perceive the order of events. First, the destruction of Babylon, confessedly not far distant from the present time. Ensuing upon this the Halleluia pean, indicating the triumph of

the church, and the conversion of the Jews, who are restored to the church upon the overthrow of the mystical Babylon, very much as they were to their own country upon the capture of the literal Babylon of old. Then follows, in immediate connection, the establishment of that glorious economy, the New Jerusalem, here shadowed out under the emblem of 'the Lamb's wife.' The inference from all this in regard to the Millennium is obvious. As it precedes the New Jerusalem, and the New Jerusalem, in its commencing epoch, is in proximity to our own time, the Millennium *must* be thrown back into the past. Of consequence, the state of expectancy to the church is one of *unlimited* prosperity and glory, realizing and transcending the highest hopes of the pious mind, and involving elements which assimilate it very closely to the heavenly bliss. It will be little short of 'paradise regained,' the true golden age of the world. There is nothing, therefore, in the chronological relations of the subject which stands in the way of our beginning to realize, in their opening developments, the blessings of the 'tree of life,' as explained in the preceding pages. Indeed they are no more than we have reason to expect from the combined view of Providence and Prophecy.

But we pause at this point, although we have gone over less ground than we intended to compass in the present article. The reader, however, will find every deficiency supplied as we proceed.

B.

[TO BE CONTINUED.]

PROPHECY INTELLIGIBLE.

(CONCLUDED.)

WE have thus far insisted mainly upon the position, that there exists a willingness on the part of God that men should attain to a knowledge of the future; not indeed in unlimited measure, or to the extent that they might desire, but so far as may redound to their best good, and to the soundest interests of his kingdom on earth. This is in fact but saying in other words that no intrinsic obstacle exists, to the understanding of what God has revealed in his prophetic word. And however superfluous it might seem at first blush, yet nothing is more certain, than that such an assurance is requisite in order to countervail the deep-rooted impression in many minds, that it is utterly futile, not to say presumptuous, to think to grasp the import of what are termed these sealed and sacred Scriptures. It is, in their estimate, an attempt to penetrate inscrutable mysteries—to break through a solemn *tabu*—to encroach upon the province of Omniscience itself. This impression prevails especially in re-

spect to all attempts to solve the mysteries of *unfulfilled prophecy*.

As to predictions already confessedly accomplished, no one has any scruples. They are admitted to constitute one of the main grounds of evidence in favor of the truth of revelation—an evidence which amounts to a sort of perpetual miracle, which no candid or reflecting mind can possibly resist without doing violence to the most fundamental laws of human belief. No pains are spared to throw light upon the accomplishment of such prophecies, and any one has only to open the volume of Keith to see how largely the travellers to the East are made tributary to the illustration of the fulfilled predictions respecting Palestine, Egypt, Moab, Edom, Babylon, and the other places whose ruin was foretold and has been effected. But the moment we turn to the other department of the subject, alarm is excited, as though a kind of sacrilege were about to be committed. It is regarded as a presumptuous intruding upon forbidden ground, and a rash and reckless unveiling of the most sacred of all arcana. ‘Is it lawful,’ it is sometimes asked, ‘or at least is it expedient, to seek for a knowledge of things to come? Daniel was commanded to shut up the words and to seal the book which contained his prophecies; and John, when he undertook to write what the seven thunders had uttered, was forbidden. May there not, therefore, be some great presumption involved in all attempts to unlock its mysteries? May it not, for aught we know, amount to an interdicted prying into the hidden things of God, and a seeking to be wise above what is written?’

These are questions which are often asked by serious minds, and they deserve a serious answer. It may undoubtedly be granted that the manner in which the study of the prophecies has often been conducted, has led to the most fanatical abuses of the whole subject. As it is a theme of an exciting nature, it is not surprising that men of an ardent and sanguine temperament should be wrought up by it to a pitch of enthusiasm bordering on insanity, and in this state of mind should give vent to extravagant predictions of their own which time has falsified, and thus brought the whole subject into disrepute with the sober minded. There is no doubt that in this way, particularly when an attempt has been made to fix with minute specification the times and seasons of prophetic events, the subject has been degraded, in the estimation of thousands, down to the level of a mere system of biblical empiricism, of no more real claims to attention than the pretended skill of palmistry. Prophecy, in fact, in the hands of many of its professed expositors, has been regarded, and deserved to be regarded, as no better than a kind of political or ecclesiastical fortune-telling.

But all this is obviously an *abuse* of what is in itself good—sound—true—precious—and divine. Prophecy constitutes a very large portion of the sacred oracles. It is given for the instruction,

edification, warning, and consolation of the church; and we must not suffer the folly or infatuation of perverse interpreters to deter us from a proper inquiry into the meaning of *any part* of that volume which was written for our learning.

To aim at a knowledge of the hidden things of God—to seek for or affect a knowledge of futurity beyond what the word of God reveals—would be undoubtedly as vain and foolish, as it would be presumptuous and unprofitable. But the written prophecies of the Scriptures cannot be called the *hidden things* of God, and to study and search into the meaning of what *is* written, cannot surely be the same thing as endeavoring to be wise *beyond* what is written. The study of prophecy therefore—yea, of unfulfilled prophecy—is not an attempt to dive into the *secret things* of God, which it has been his pleasure to conceal—but simply to ascertain the purport of those *revealed things* which belong to us and our children. Were such investigations *unlawful* or *dangerous*, we might surely expect to find some intimations of it in connection, for instance, with such a book as the Revelation of John. We should expect it to open with some awful warning of the danger of misinterpreting or misapplying it, or even of meddling with it at all until it was fulfilled. But, instead of this, we have the most emphatic encouragement to engage in the study of it. On the very gateway of this temple of prophecy we read the luminous inscription, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ The Holy Spirit, therefore, has not seen fit to clog this department of revelation with restrictions. Had it been necessary he would doubtless have done it, and not have left it to fallible men to prescribe what portions of God’s word are profitable, and what not.

From what has now been said we may easily infer what is to be thought of the sentiment so often repeated, as a kind of inspired summary of all wisdom on this subject, and almost entitled to a place among the Proverbs of Solomon, that ‘Prophecy was never given to make men prophets.’ This apothegm rests upon an authority no less grave and respectable than that of Sir Isaac Newton, one of the most sagacious of all the interpreters of prophecy, and one whose fame as a theologian would have been far greater had his fame as a philosopher been less. The saying, backed by a name of such high repute, has passed into a current saw which scarcely any one thinks of questioning. In one sense it is not to be questioned. There can be no doubt that the Spirit of inspiration did *not* design, by giving us the prophetic oracles, to make us infallible expounders of their drift, especially in the minute details of time, place, and circumstance. We have no reason to suppose that it was his purpose to impart the prophetic afflatus, and to put the *readers* of prophecy precisely in the condition of its *writers*. Still we have no question that there is a fallacy in the saying, as usually

received. Was prophecy given to be *understood*? If it were meant to be *understood*, it is capable of being *explained*; and if capable of being explained, the very explanation is virtually a re-utterance of the prophecy; and whoever enounces the true purport of a prophecy may, in a qualified sense, be said so far forth to act the part of a prophet; and it were as reasonable to find fault with the echo which sound awakens, as to charge arrogant assumption upon him who in expounding the genuine sense of an inspired prediction is clothed for the time being with the prophetic function. But the question may easily be brought to the test of fact. The occurrence of the deluge was announced to Noah long before it happened. With what design? Was it merely, as many hold in regard to the drift of all prophecy, that *after* it had been fulfilled it might be interpreted by the event? Or was it not given that both he and his contemporaries might actually *foreknow* the divine purposes, and demean themselves accordingly? And when Noah was thus made acquainted with the will of God, and officially announced it, were those who heard him to forbear repeating his words, for fear of being scoffed at as prophets? Were the prophecies of the Messiah's first advent given only that they might be interpreted after the event? Were they not imparted to direct the hopes of God's people in waiting for the consolation of Israel, and to enable them to identify him when he came? Did not the Most High expressly announce the seventy years' captivity in Babylon, so that Daniel could say he 'understood by books' that the period was accomplished, and accordingly set himself by prayer and fasting to seek for the consummation of the promised deliverance? Finally, were not the predictions of our Lord relative to the destruction of Jerusalem so precise and definite, that the disciples then living were governed by them in retiring to Pella, and thus escaping the general doom of the nation?

But it is needless to enlarge. The whole history of the Jewish race is a continued array of evidence in proof of our main position, that prophecy was given in order to be understood. It is, indeed, couched in great measure in a dark and hieroglyphic diction, which it may require deep study to decipher, but the mastery of it is attainable, and the most profound researches in this department not only lawful, but laudable. We learn that when the exiled race of Israel had returned from Babylon to their own land and commenced the re-edification of their desolate city and temple, the voice of prophecy mingled with the sound of the hammer and the trowel in the progress of the work. 'Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: *and with them were the prophets of God helping them.*' Ezra 5: 2. At the present day the servants of God are engaged in erecting to his praise a far more glorious temple than the mere material structure of the ancient

Jerusalem, and we see not why the services of the *prophets*, that is, the *expounders of prophecy*, are not equally called in requisition. They may perform an immensely important part in ministering motive, direction, and comfort to the more active laborers who are toiling night and day for the uprearing of that holy house which is to shine forth as the perfection of beauty in the whole earth. In suggestions like these we have an ample warrant for prosecuting inquiries in the prophetic field with the utmost ardor. Grant that it is a department in which the investigator must lay stern injunctions upon himself as to the play of the imagination, which is so prone to run riot in the midst of elements so congenial. Still, it is certain that a large portion of the oracles of God is occupied with prophetic disclosures, and a time is clearly predicted when 'many shall run to and fro and knowledge shall be increased;' that is, as the original primarily imports, shall run to and fro through the pages of a book, diligently collating one part with another.

Nor let it be charged upon this branch of scriptural research, that it is the mere indulgence of a *vain curiosity*. This is an unjust and invidious disparagement of a momentous theme of revelation. We may appeal to the calm intelligence of any reflecting mind, whether there is not something higher and nobler than bare *curiosity* in the principle which prompts us to look into the roll of destiny, and learn what is there said of the stupendous future which awaits our race—the universal triumph of truth—the uprooting of all pagan idolatries and all anti-christian despotisms—the conversion of Jews and Gentiles—the state of departed spirits—the resurrection—the judgment—the coming of the Lord in glory—the translation of living saints—the doom of the wicked—all which are unfulfilled prophecies, and matters embodied in the creed, however short, of every church in Christendom. Is the deep and solicitous research into these subjects to be set down to the account of mere *curiosity*? Where is a theme of *duty* proposed to us in the whole compass of Scripture, if it be not here? Where do we find the grand sanctions of faith but in the disclosures of prophecy?

But it may be asked whether the duty now affirmed be imperative with all classes of Christians, whatever may be their callings and circumstances in life? In this, as in every thing else, regard is undoubtedly to be had to providential abilities or disabilities in determining the claims of duty. So far as any Christian possesses the *means* of acquainting himself with every part of the word of God, he is doubtless bound to do it. But it is obvious, at a glance, that as the right understanding of many prophecies depends upon an accurate knowledge of the original languages of the Scriptures, and an extended range of research over the field of history, it cannot be expected of common Christians that they should gener-

ally be able to command the requisite resources for carrying out these profound inquiries. It would be requiring brick without affording straw, if in these circumstances it were demanded of them to enter into these investigations and solve the problems of prophecy for themselves. But though it may not be the *duty* of the mass of believers to cultivate this field, it is yet their *privilege* to be put in possession of the results of the labors of those who do. To whatever of sacred interest, of edification, of guidance, of comfort, may flow from this fountain, they have an unquestionable claim; and as they contribute to their spiritual teachers the *means* of prosecuting under high advantages these momentous inquiries, the principles of Christian equity, as well as the promptings of Christian love, would seem to constrain them to make common property of the harvest of prophetic truth which they may reap. B.

COMMENTARY ON THE PSALMS.

PSALM IV.

Ver. 1.

בְּקֹרְאִי עֲנֵנִי אֱלֹהֵי צְדִיקִי בָּצָר
 רַחֲמֶיךָ לִי חַסְדֶּךָ וְשָׁמַע תַּפְלִילִי;

Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

Hear me when I call. Heb. בְּקֹרְאִי עֲנֵנִי *in my calling answer me.* Chal. 'In the-time of my prayer receive thou it of me.' The original word for 'call' properly denotes an earnest, fervent supplication, prompted by an inward urgency and vehemence of spirit. The Psalmist looked not for the blessings of prayer but in the faithful performance of that duty. He presumed not to hope that God would *answer* him unless he *called* upon him, as he had learned what God teaches us through him, Ps. 91: 15, 'He shall *call* upon me and I will *answer* him; I will be with him in trouble; I will deliver him and honour him.'

God of my righteousness. Heb. אֱלֹהֵי צְדִיקִי i. e. God the assertor, vindicator, maintainer of my righteous cause. Gataker and others take the expression as equivalent to *my righteous God*, as a substantive in this connection often has the force of an adjective, as אִישׁ דָּמִים *a man of blood*, i. e. a bloody man; אִישׁ חֵזֶק *a man of prowess*, i. e. a powerful man; אֱלֹהֵי אֱמֶת *God of truth*, i. e. true or

faithful God. But the sense given by the literal rendering seems preferable, as the idea of *something effected or procured* is often involved in this form of expression. Thus שׁוֹרֵם שָׁלוֹם *prince of peace* signifies him who *effects* peace; אֱלֹהֵי יִשְׁעִי *God of my salvation*, is the God who *provides* for me safety and deliverance. In like manner we may consider צִדִּיקִי אֱלֹהֵי as equivalent to the paraphrastic appellation, 'God, to whom I appeal as the patron of my righteous cause, and who will bring forth my judgment as the noon-day.' In this view of the Psalmist's language he addresses God rather as the justifier of his *cause* than of his *person*.

Thou hast enlarged me when I was in distress. Heb. בָּצַר הִרְחַבְתָּ לִּי *in straitness thou hast widened, or made room, for me.* A similar construction occurs, Gen. 9: 27, 'God shall *enlarge* Japhet (יִפְתָּה יִרְחַב לִיפְתָּה *shall enlarge for Japhet*).' Gen. 26: 22, 'And he called the name of it Rehoboth, and he said, For now the Lord *hath made room for us* (הִרְחִיב לָנוּ).' Prov. 18: 16, "A man's gift *maketh room for him* (הִרְחִיב לוֹ), and bringeth him before great men.' Among the Arabians it is said to be a customary form of salutation to a stranger or guest, 'Enlargement be to thee!' So, on the other hand, when one is greatly embarrassed and perplexed they say, 'His land is straitened;' i. e. he has no freedom; he knows not which way to turn. David, therefore, in effect says, 'Thou hast in former days made bare thine arm for my rescue from the sorest trials and the greatest perils. When hemmed in and shut up on every side, thou didst graciously and strangely open a door of deliverance, and let the captive go free. Staying my spirit, therefore, with this cheering remembrance, I cannot but assure myself of thy continued protection.'

Have mercy upon me. Heb. רַחֵם. This word implies the bestowment of grace or favor without respect to, or in the absence of, all desert of good on the part of the recipient. As a sinner the Psalmist felt that *mercy* was the sole ground of his expectation; and the order of his words imply that it is God's bestowment of mercy that paves the way for his hearing the prayers of sinners.

Hear my prayer. Heb. שְׁמַע תְּפִלָּתי. The original word for *prayer* תְּפִלָּה comes from פָּלַל a judicial term signifying *to judge or determine causes*, and also *to intercede, supplicate, or make one's self a mediator between the judge and the criminal*, whether in one's own behalf or that of another, as Gen. 20: 7, 'For he is a prophet and he *shall pray* (יִתְפַּלֵּל *shall interpose himself*,

supposing it to be spoken by David in a public capacity, and in allusion to the royal dignity which God had determined to confer upon him and preserve to him, and of which his enemies were intent upon despoiling him, whether by slanderous imputations or direct acts of rebellion. As the phrase *בְּבוֹדִי my glory*, Ps. 3: 4, is obviously used in reference to David's rank and power as a king, it is perhaps the import best suited to its connections here. Patrick paraphrases it by, 'How long will ye defame my government?' Whether, however, the words point to the calumnies and reproaches cast upon him by Saul and his nobles, or by Absalom and his adherents, cannot be determined.

How long will ye love vanity and seek after leasing? Heb. *בָּזָב a lie, falsehood*. In other words, 'How long will ye, rejecting the authority of your rightful sovereign, delight yourselves in vain, empty, and abortive counsels, as though the high purposes of heaven could be defeated? How long will ye suffer yourselves to be deluded in the pursuit of a vain phantom, and foolishly imagine there can be any thing real, solid, or substantial in any rival dominion ye may think to set up? It is all a fiction, a fallacy, a lie. Ye are wearying yourselves for a thing of nought.' The original *רֵיק vanity* is applied to signify that which is *empty, inane, fruitless*, and *בָּזָב* that which is *false* and *fallacious*, in opposition to whatever is *true* and *substantial*, as in Ps. 62: 10, men of high degree are said to be *a lie* (*בָּזָב*), i. e. a falsity; a something not to be depended upon; that which fails and foils expectation. Both terms are here apparently intended to point to the vain attempts of Saul or Absalom and their abettors to overthrow the kingdom of David, and to establish another in its place.—'Leasing' is a word of Saxon origin, equivalent to 'lies.'

Ver. 3.

וְדָעַי כִּי־יִתְפַּלֶּה יְהוָה חֲסִיד
לִי יְהוָה יִשְׁמַע בְּקוֹלִי אֱלֹהֵי
But know that the Lord hath set
apart him that is godly for himself:
the Lord will hear when I call unto
him.

The Lord hath set apart him that is godly. Heb. *חֲסִידוֹ selected in a remarkable manner*. The scope of these words is to intimate to his enemies the reason why their rebellious enterprise would be sure to end in utter defeat and confusion. They were contending against the fixed purpose of Jehovah. David had been raised to

the throne by a divine election. It was to no fortuitous train of circumstances that he was indebted for the high honor. He had been in a remarkable manner, *singled out* and *set apart* from among his kindred and his countrymen as a candidate for this distinction, and the same Almighty power which had conferred the prerogative was pledged to sustain him in the possession and enjoyment of it. All this is strikingly indicated by the import of the Heb. term *הַפְּלִיחַ* from *הָפַח* signifying in Hiph. *to distinguish in a signal, illustrious, and wonderful manner*, in which it is closely related to *נִפְלָא* denoting in Hiph. *the doing any thing in a marvellous or miraculous manner*. Thus Ex. 8: 22, ‘And I will sever (*הַפְּלִיחַ*) marvellously sever) in that day the land of Goshen.’ Ps. 17: 7, ‘Show thy marvellous loving-kindness (*הַפְּלִיחַ הַחֲסִידִיךָ*) marvellously distinguish thy mercies) O thou, that savest by thy right hand.’ Ex. 11: 7. The expression ‘hath set apart’ in the present case is equivalent to, ‘hath gloriously or honorably distinguished, discriminated, appropriated him that is godly,’ meaning thereby the Psalmist himself, and is perhaps but expressing in a single word the fact mentioned 1 Sam. 13: 14, ‘The Lord hath sought him a man after his own heart, and hath commanded him to be captain over his people,’ with which compare Ps. 78: 70, 71, ‘He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.’ All the events in David’s life leading to his establishment on the throne were of an *unwonted* and *wonderful* character, from which he would have his enemies draw the inference that he was a special object of the divine tutelage and favor, whom it would be equally futile and impious to oppose. At the same time, the words undoubtedly state a general principle of the divine government, that the Lord has set apart the godly man for himself; and that having done so, he will watch over his interests, sanctify his trials, and avenge his wrongs. Gr. *ἐθαυματοῦσε*; Vulg. ‘Mirificavit Dominus;’ Syr. ‘The Lord hath set apart his elect with a show of wonder.’

Him that is godly. Heb. *חֲסִיד*, *gracious, pious, merciful, or beneficent*. The original term, to which corresponds the Gr. *ὁσιος*, *pious* or *holy*, ordinarily denotes a pious, charitable, and beneficent person, though this is rather a secondary than its primary meaning. When spoken of man in reference to God it implies one who has received favor or mercy from him, and is tantamount to the Gr.

χεχαρισμένος, *one that hath found favor*. So Ps. 16 : 10, 'Thou wilt not suffer *thine holy one* (חֲסִידֶיךָ *thy favored one*) to see corruption.' But as one standing in this relation to the source of all goodness is necessarily moulded by it in his temper and disposition, it denotes also the active exhibition, after God's example, of a spirit *kind, gracious, benignant*. As uttered by David the affirmation was doubtless intended of himself personally, rather than as a general proposition, although as such strictly true. Only it is to be borne in mind that the 'godliness' is not the procuring cause, but the legitimate result of one's being thus 'set apart.'—Rosenmueller commends the opinion of Drusius, who considers חֲסִידֶיךָ as equivalent to חֲסִידִי *his gracious one*, in the same manner that צָרָה לִי *trouble to me* is used for *my trouble*. Gr. τοῦ ὁμοῦ αὐτοῦ; Vulg. 'Misericordem suum.'

Ver. 4.

רָנְדוּ וְאַל תִּחַשְׁאוּ אִמְרוּ בְלִבְבְּכֶם
עַל־מִשְׁכְּבְּכֶם וְרַמִּי סֵלָה
Stand in awe, and sin not: com-
mune with your own heart upon
your bed, and be still. Selah.

Stand in awe, and sin not. Heb. רָנְדוּ *be ye stirred*. The original verb denoting originally *commotion* or *agitation*, whether of body or mind, but especially the latter, here appears to signify that wholesome and holy dread of Omnipotence which the declaration in the preceding verse is calculated to inspire. 'Tremble at the power of the Most High, and dread *His* displeasure, though you may have no fear of mine. Think of the consequences of awaking his ire, and cease at once to sin.' The Gr., however, renders the phrase, ὀργίζεσθε καὶ μὴ ἁμαρτανήτε, *be ye angry and sin not*, which, as the Apostle has adopted the very words, Eph. 4 : 26, is supposed by many critics to give the genuine sense of the original. But the Apostles in numerous instances adopted the words of the Septuagint version just as they found them, and applied them as their purposes required, without thereby assuming to decide whether they correctly represented the sense of the original or not. Their mere citation of the words of an ancient version is in itself no *sanc-tion* of the rendering. In the present case it is palpable that the rendering of the Greek is erroneous. For why should David command his enemies to be angry? What had he done to provoke their wrath? The true sense is doubtless that given above, and well preserved in the common translation, 'stand in awe, and sin not.'

Commune with your own hearts, &c. Heb. אָמַרְוּ בְּלִבְכֶּם *speaking to your hearts, or within your hearts*; a frequent Hebraic idiom for *think, ponder, deliberate*. Thus, Ps. 14: 1, 'The fool *hath said in his heart* (אָמַר בְּלִבוֹ) there is no God;' i. e. hath thought or imagined. The Psalmist enjoins it upon his enemies to bethink themselves of their conduct. 'Take the tranquil hours of night, consider the matter coolly in your own minds, and be still; and when by sober reflection you have brought yourselves to a temper of due submission, then come and offer the sacrifices of righteousness; unite with the righteous in that worship which God requires, and however impious or refractory hitherto, yet henceforth put your trust in Jehovah.'

Be still. Heb. יָדָו. This word denotes not merely *silence from noise*, but *cessation from action*, as Jer. 47: 6, 'O thou sword of the Lord, how long will it be ere thou art quiet? Put up thyself into thy scabbard, rest, and *be still* (יָדָו);' i. e. desist.

The entire clause, in connection with the next verse, is rendered by the Chal. 'Say your prayer with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death forever. Subdue your concupiscences, and then it shall be reputed to you for a sacrifice of righteousness.'

[TO BE CONTINUED.]

THE EXEGETE.—No. I.

Col. 2: 8. 'Beware lest any man *spoil* you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.'

It is not perhaps known to the mass of English readers, that the word 'spoil' in this text is not used in the familiar sense of *injure, mar, corrupt, make useless*, in which sense in fact the word is scarcely ever used in our version of the Bible, but as equivalent to *making a prey*—'beware lest any man *make a prey* of you through philosophy and vain deceit.' The original word is *σπαραγῶν*, *one who carries any thing off as spoil*, from *σπῆλ* or *σῦλον*, *a prey, a spoil*, and *ἄγω*, *to lead away*. The term is of course usually applied to depredations upon one's *property* or *effects*, but here, by a striking figure, to *persons*. And so also Prov. 22: 23, 'For the Lord will plead their cause and *spoil* the soul of those that *spoiled* them.'

The same import of *preying upon*, instead of *injuring*, is to be recognized in the following passage. Matt. 12: 29, 'Or else how can one enter into a strong man's house and *spoil* his goods, except he first bind the strong man? And then he will *spoil* his house.' In both cases the original here is *διαρπάζω*, to rob, to plunder, to take away by violence.

Jude, 3. 'Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should *earnestly contend* for the faith which was once delivered unto the saints.'

The very common construction put upon this text, as enjoining an earnest *argumentative* or *controversial* contention for the faith once delivered to the saints, certainly comes short, or goes beyond, or shoots aside, of the genuine purport of the original. Not that such a mode of vindicating or upholding the great truths of Christianity is in any way wrong or liable to objection, provided the spirit of meekness and candor breathe through our writings. Neither do we consider it a violent wresting of the text to apply it in this sense; but we only say there is no evidence that this is the leading scope of the passage. The original *ἐπαγωνίζεσθαι* has the predominant sense of *agonizing*, and implies a *strenuous*, *fervent*, and *laborious endeavor* to compass an object which is environed with great difficulties. It conveys in this connection undoubtedly the idea of *earnest and assiduous striving* for the *practical* rather than the *theoretical* faith of Christianity, and does not necessarily imply any other adversaries than a man finds in the corruptions of his own nature. In a word, it is a term which would be equally appropriate to the duty of a Christian, even though there had never been a personal impugner of any of the grand doctrines of revelation on earth.

B.

NOTICES OF NEW PUBLICATIONS.

Hints on the Interpretation of Prophecy. By M. Stuart, Prof. in Andover Theol. Seminary. Andover: Allen, Morrill, and Wardwell. 1842. 12mo. pp. 146.

THE eminent services rendered by Prof. Stuart to the cause of biblical learning in our country—services highly appreciated abroad as well as at home—cannot fail to entitle him to a very heedful hearing on any subject connected with the *interpretation* of the sacred writings. In this department, if anywhere, he must be considered as *at home*, and as speaking with a degree of authority which the Christian community is predisposed to accord to him, and to which they will respectfully defer, till they become satisfied that his opinions and teachings will not bear the

test of rigid scrutiny. In that case not even the weight of a great name will avail to secure them acceptance. Whether the present publication is destined to add to a previously high repute in the walks of biblical hermeneutics, we must confess to very serious doubts. From a first perusal of the volume, we have risen with such profound misgivings as to the soundness of nearly every position assumed and every principle advocated by the author, that in the hope of finding ourselves mistaken as to his real views on the interpretation of prophecy, we have determined, before trusting ourselves to the vein of remark which was prompted on the first inspection of his pages, to institute a second thoroughgoing examination of the ground upon which he adventures to plant himself. The result of our inquisition we shall give in one or more of the future numbers of the Hierophant. We can scarcely resign the impression, that notwithstanding his stout oppugnation to the theory of a double sense in the inspired writings, there is one in his own; so averse are we to believe that the plain, obvious sense of his words is the true sense, though we fear there is very little consolation in store for us, from finding ourselves mistaken.

As at present advised we regard the book as a *very unsafe* guide to the inquirer after prophetic truth, and if written, as is implied in the preface, to counteract prevailing errors on this subject, we know not how to stave off an apt reminiscence from Seneca:—*‘Infeliciter ægrotat cui plus periculi à medico quam à morbo; that patient’s case must needs be desperate, whose physician is more to be dreaded than his disease.* That cause must surely be in a bad way which has left to it only the sad choice of dying of its wound or of its plaster. B.

A Critical and Historical Interpretation of the Prophecies of Daniel. By Nathaniel S. Folsom. Boston: Crocker and Brewster. 1842. 12mo. pp. 231.

WE have space for little more than the bare announcement of this volume. It comprises an exposition of the *prophetic* and not of the *narrative* parts of Daniel. Like that of Prof. Stuart, it is written with a view to administer an antidote to the prevailing extravagances of prophetic interpretation. In our view, however, Mr. Folsom’s work, like the Professor’s, stands equally in need of an antidote. It is exceedingly in the style of the German rationalistic expounders, who appear to have a kind of *phobia* of every construction of Daniel’s oracles, which would extend their scope beyond the first personal coming of the Messiah, and who are horrified at the thought that there ever was, or will be, or can be any worse Antichrist than Antiochus Epiphanes. We give Mr. F. credit for very considerable historical research, but as we consider him

in his applications of the prophecies to have fallen wholly short of their true intent, we admire his accurate scrutinies as we do any other fine intellectual effort that has no other fault than that of being altogether out of place. We are satisfied, moreover, that he has gone into the wrong cage to find the beast of the fourth empire, which he will by no means admit to be the Roman. The book, however, will scarcely fail to be acceptable to those to whom Prof. Stuart's commends itself. B.

NEW WORK ON PROPHECY.—The Rev. George Duffield, D. D. of Detroit, Mich., is about issuing from the press in this city a work, in two volumes, entitled '*Dissertations on the Prophecies*,' especially those which relate to the Second Advent. Dr. Duffield has been for many years a devoted student of prophecy, and from a cursory glance over several of the sheets we are satisfied that an elaborate and thoroughgoing discussion of this great theme may be expected in his pages. Not having become fully possessed of the distinctive features of his scheme of interpretation, we can pronounce no opinion upon his grand results. We understand, in the general, that he holds with firm conviction to the doctrine of the *pre-millennial advent* of Christ, which, without specifying dates, he regards as not far distant, and to the literal destruction of all anti-christian powers, by the brightness of his coming. We shall await with interest the appearance of the work, and shall take an early opportunity to acquaint our readers with the estimate which we are led to form of it.

B.

NOTES ON LEVITICUS.—The series of volumes which the editor has prepared by way of commentary on a portion of the books of the Old Testament, now amounts to five,—two on Genesis, two on Exodus, and one on Joshua and Judges. Another on Leviticus is now nearly through the process of stereotyping, and will be issued early in October. It contains, among other extended discussions, a full consideration of the question, on biblical grounds, respecting the lawfulness of marriage with a deceased wife's sister.

B.

¹ Some of the striking excellencies of his commentaries are the following. First, a faithful exposition of the text, according to its original meaning. We have no second-hand testimony, no transcription for the hundredth time, no miserable dilution. The Notes have the freshness which can be imparted only by a genuine scholar, who investigates fundamentally, and brings up the sparkling native ore; at the same time, there is no unnecessary pretension of the original, nor depreciation of the English version. That venerable, and on the whole, excellent translation, is treated with all due respect.

"Second, There are copious and very apposite illustrations from the valuable productions of the old writers, not now much known. Such are the works of Vitrings, Venema, Pool, Lightfoot, Bochart, Le Clerc, &c. Curious and pertinent comments are drawn from the Targums and other Jewish productions.

"Third, Practical and critical remarks are duly proportioned. The work is not one of mere learning. Mr. Hush's practical observations strike us as uncommonly apt, and not unfrequently original. They are not, however, obtruded upon us. They are not, in general, such as would arise in the mind of a casual reader. They are sometimes suggested by texts which would not at first view seem to furnish much spiritual nutriment. Our attention is thus kept awake; and our moral feelings are benefited, while our minds are instructed. Not a few of the remarks show that the writer has a rich experimental acquaintance with the inspired pages; that he does what a biblical interpreter ever should do, sympathize with the spirit of that which he professes to expound."—*Boston Recorder*.

"Those who are acquainted with Prof. B.'s former works on Genesis and on Joshua and Judges will need no other assurance, as to the great value of these volumes, than that they are executed on the same plan and are every way worthy of being ranked by the side of their predecessors. For close critical investigation of the sense of terms and phrases, for diligent research into Eastern manners and customs, and a lucid, happy mode of presenting to common readers the results of the most profound inquiries, Prof. B. has no superior. When we add to this, that he loses no opportunity of grafting the most pertinent, moral, and practical reflections upon the texts which he explains, we have perhaps given to his works about the highest praise to which a commentary on the Scriptures can lay claim. To this praise we have no doubt the five published volumes of Prof. B. on the Old Testament are amply entitled; and we are happy to learn, from the republication of the whole series in England, that his critical labors are no less highly appreciated in that country than with us at home. The work on Exodus is distinguished by one feature which scarcely appears in that on Genesis, although it is true there is less occasion for it; we allude to the great number of illustrative cuts designed to make intelligible the descriptions of the various items of sacred antiquity, such as the Tabernacle with its furniture, the dresses of the Priests, &c., all of which the reader will find most graphically and accurately portrayed in these pictorial views. On the whole we cannot but think that the religious public, particularly the teachers and pupils of Bible Classes, are greatly to be congratulated on the appearance of this very valuable contribution to biblical science."—*Christian Mirror*.

NOTICE.

THE HIEROPHANT is designed as a monthly publication, devoted mainly to the subject of Scripture Prophecy, but embracing in its plan other topics of biblical exposition. The Editor's engagements are such that he cannot at present promise a very regular issue of the numbers at the stated intervals. His subscribers, however, may depend on receiving the twelve during the year. They will be published with more rapidity by and by.

The terms are \$1.50 per annum *in advance*; payment to be forwarded (free of charge) to the Editor, 136 Nassau-st., New-York. As the sum is one of rather inconvenient transmission by mail, it is desired that private opportunities should be embraced whenever practicable; or if the amount of two or more subscriptions could be sent in one inclosure at the same time, it would obviate the difficulty in question. Subscribers living in the neighborhood of agents will treat with them, unless opportunities occur for communicating directly with the Publishers or the Editor.

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THE HIEROPHANT:

MONTHLY EXPOSITOR

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY
GEORGE BUSH,

Professor of Hebrew in the New-York City University.

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No. III. AUGUST, 1842.  
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NEW-YORK:

DAYTON AND NEWMAN, 199 BROADWAY.

1842.

John F. Trow, Printer,

No. 114 Nassau-street.

## BUSH'S NOTES ON THE OLD TESTAMENT.

DAYTON and NEWMAN, 199 Broadway, continue the publication of Prof. Bush's Critical and Practical Notes on Genesis, Exodus, and Joshua and Judges, five volumes in all, to which another volume on Leviticus has just been added. This series of works, answering for the Old Testament the same purposes as Mr. Barnes' for the New, meets with the most decided approval from all quarters. The fifth edition of Genesis has recently been issued from the press, and the third edition of Exodus is just about to be printed.

The publishers hear of frequent instances where Sunday school and Bible class teachers are relinquishing all other commentaries for these, finding in them all they need for the purpose of explanation.

They learn also from the letters of missionaries engaged in translating the Scriptures into the languages of the East, that no biblical work affords them such important aid in that department of their labor as Prof. B.'s Commentaries. This is no more than the natural result of the author's careful study of the most scrupulous fidelity in eliciting the exact meaning of the original, and his peculiar tact in explaining it.

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It would be easy to set before the reader a voluminous mass of testimonials to the value of this series of Commentaries, but the following notices of one of them from the Boston Recorder and the Portland Christian Mirror will be found applicable in their main features to all the rest.

"Many of our readers are, doubtless, acquainted with the Notes of Prof. Bush. For such as are not familiar with them, we indite the following notice. These Notes have reached a somewhat extensive circulation; but they are by no means appreciated as they should be. We know of nothing in our language which could take their place. They illustrate some of the most difficult portions of the Scriptures, and in respect to which the English language contains much less of valuable critical illustration than could be desired. Prof. Bush comes to the undertaking with many advantages. He has long been a diligent student of the original Scriptures, and has become intimately acquainted with their grammatical principles, as his Hebrew Grammar abundantly shows. He is also extensively acquainted with oriental literature, antiquities, the manners and customs of the people, &c., as may be seen in his Life of Mohammed, and in the Scripture Illustrations.

# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. III.—August, 1842.

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THE MILLENNIUM AND THE NEW JERUSALEM.

(CONCLUDED.)

### *Conflagration of the Heavens and Earth.*

THE reader who has followed the train of our remarks thus far will have seen, that the amount of evidence is by no means inconsiderable, which we have accumulated in proof of our main position, that the New Jerusalem state, as described both by Isaiah and by John, is locally an earthly state—a dispensation, economy, or polity, to be developed on the material globe that we now inhabit, and as the result of that natural and established course of Providence which is continually unfolding its issues around us. Not but that marked and signal and extraordinary events will be evolved in preparing the way and ushering in this sublime consummation—not but that elements of a purely celestial character shall be mingled with those of earthly mould in the perfected state of this coming age, of which we shall have more to say hereafter—but what we affirm is, that we are not to look for the complete physical breaking up, by stupendous miracles, of the existing order of things previous to the introduction of the New Jerusalem era. We are firm in the persuasion that the glorious *denouement* which we are taught to anticipate in the sequel of the world's destiny, is to be brought about by human agency and by the use of appropriate *means*—that it will be the result of moral, intellectual, and political causes which are even now in active operation—and that although the most illustrious changes, overturnings, and disruptions in the affairs of nations, and in all kinds of institutions, together with strange physical signs and phenomena, and perhaps sore judgments

upon communities are to be expected—yet at the same time these occurrences shall not, while taking place, strike the mass of men as any obvious departure from the fixed course of Providence, or in fact as a real fulfilment of predictions, which subsequent reflection will show them indubitably to have been. All this we have endeavored more or less clearly to evince.

We have essayed, moreover, to demonstrate, that as the Millennium, properly so called, is a period entirely distinct from the New Jerusalem period, and anterior to it, so it will necessarily follow, that if the commencing date of the latter is in near proximity to our own times, the era of the former is to be referred to the *past*. But as the ushering in of the New Jerusalem is announced immediately upon the overthrow of the mystical Babylon—an event confessedly near at hand—the inevitable conclusion is, that the proper chronological place of the memorable thousand years is somewhere among the centuries already elapsed. This place we have for ourselves no more difficulty in determining than we have in determining the period when paganism, symbolized by the old Dragon, was bound or suppressed by imperial edict within the limits of the Roman empire. Our great authority on this head is Gibbon, to whom we must content ourselves with referring the reader, especially as cited in our formal treatise on the subject, the arguments of which we cannot here repeat.

To the above result we deem ourselves brought by the most legitimate process of reasoning, or rather of interpretation, nor can our conclusion be resisted unless our premises be overthrown. If the New Jerusalem of John be identical with the “latter day glory” of Isaiah—if the river and trees of life of John be identical with the river and trees of life of Ezekiel—of both which positions we have adduced a large array of proof—then as the Old Testament prophets are plainly describing rather the terrestrial than the celestial glory and grandeur of the church, John must of course be understood as having the same state and period in view.

How then, it may be asked, are we to account for it, that this period of blessing as described in the Apocalypse has so universally come to be regarded as in fact no other than the state of heavenly bliss, set forth in figurative diction under the image of a city goldenly and gorgeously adorned, and conveying by association the idea of every conceivable source of exalted delight and happiness? How has it happened that the evidences of its identity with the prosperous and joyous period portrayed in the latter chapters of Isaiah and Ezekiel have been so generally overlooked? To this the obvious reply is, that the language of 2 Peter 3 : 4–14, has been thought to interpose an insuperable barrier to such a reading of the prophecy. The *letter* of the apostle’s language is apparently so explicit in announcing the physical dissolution and passing away of “these aspectable heavens” and this material globe, *prior* to the introduc-



tion of the New Jerusalem, that it has scarcely entered into the thoughts of the readers or expositors of revelation, that any other construction could be proposed ; and though they have been latently aware that there were serious difficulties connected with this view, especially from the healing of the nations and the kings of the earth bringing their glory into the city, yet without looking them full in the face they have settled down under the impression that the evidence *preponderated* in favor of the celestial theory, and that whatever passages or expressions seemed to clash with this view, time or eternity would make all clear and harmonious.

As it is from this passage of Peter that the current belief of Christendom as to the great order of future events has formed itself, so it is from this source that we anticipate the full brunt and burden of the objection against the interpretation proposed above. So deeply rooted and grounded has become the impression that the utter destruction of the present mundane system by fire, the second coming of Christ, the resurrection of the dead, and the general judgment are to *precede* the New Jerusalem state, that any intimation to the contrary seems, at first blush, to be striking at the root of a grand elementary truth of revelation, and entirely unhinging the current notions of Christians in the whole department of *Eschatology*.\* Under these circumstances we can only request a calm and candid consideration of the scriptural *facts* which we propose to lay before the mind of the reader. We have no theory to propose other than that which seems to be forced upon us by the *simple statements* of the oracles of truth—statements which no different view of the subject is at liberty to disregard. With the indubitable *facts* of the word of God all the cordial receivers of that word are alike concerned. Accordingly we cannot consent to charge ourselves with any special responsibility on the score of *consequences*, provided we do nothing more than exhibit fairly the obvious unforced teaching of the inspired page. God has indited the Bible, and not man ; nor are we required to attempt to make it more perfect than he has made it. It is very possible that a thorough investigation of the word may bring certain portions of it into *apparent* conflict with others. But what then ? Does he who simply *states* difficulties *create* them ? And suppose that the inevitable effect of such expositions is for the present to disturb the quiet of men's hitherto tranquil faith by showing that a new sense *must* be put upon one class or other of familiar texts ; is he who,

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\* As we shall probably have frequent occasion, in order to avoid circumlocution, to use this term, we here remark for the sake of those to whom it is not familiar, that it is a word compounded of Greek elements, the import of which is, *the doctrine of the last things*, including the resurrection, the judgment, the second coming of Christ, the end of the world, &c.

in the spirit of honest research, makes known the apparent discrepancy, justly liable to odium on that account? Does *he* perform a better service for the Truth, who, with backward step and averted eye, would approach and throw the mantle of concealment over her *seeming* incongruities? Does she not invite and challenge the most rigid inquisition into her every uttered word and sentence?—and is not he her most loyal subject—her most accepted worshipper—who contributes most to divest her meaning of all obscurity, and give it the most perfect enunciation?

But one answer, we think, can be given to these interrogations, and we accordingly know of no good reason that should deter us from presenting frankly, and with all candor, the grounds of our dissent from the view generally entertained of the scope of the apostle's language respecting the conflagration of the heavens and the earth. In the estimate which we have formed of the strength of our reasons, we may very possibly have erred; but we claim to be considered as having *honestly erred*. Our error, if it be one, is an *exegetical* error, and by an *exegetical* process only can it be fairly refuted. To array against it a phalanx of *theological* prejudices, and to assail it as the mere offspring of a spirit of vain speculation, or of reckless and rampant innovation, we should feel to be the height of injustice and unfairness. Our inmost consciousness acquits us of any other prompting in this matter than an earnest desire to compass the real truth of revelation, and our calmest judgment assures us that we have a right to have our conclusions pronounced upon according to the canons of a sound criticism, and not as they may be thought to agree or disagree with the dicta of a dogmatical *communis sensus*.

Another word in the outset. We do not profess to exhibit an interpretation devoid of all difficulty. We have not succeeded, in our own estimate, in so completely eliminating the subject from all embarrassment, as to feel that no serious objections can be urged against the view which on the whole we are constrained to adopt. In the explication of the prophetic Scriptures, involving as they do matters of the abstrusest nature, and couched as they are in the mystic diction of symbols, a balance of probabilities in regard to the genuine sense is oftentimes all that we can attain. We have, in this department, hard problems to solve, and the student of prophecy will frequently feel himself justified, because he is compelled to do so, in resting, though with lingering doubts, in that construction which is to him freest of difficulties. In the present case we have gone upon this principle. We have adopted the conclusion which has seemed to us sustained by the largest amount of evidence. But if any of our readers after a full investigation shall have come to an opposite result, and feel prepared, on exegetical grounds, to maintain it, our pages shall be freely opened to them, and an opportunity afforded for the most ample canvassing the subject on every

side. The ascertainment and establishment of truth is our sole object.

The grand question that now awaits our solution is, whether the language of Peter, rightly construed, necessitates the conclusion, that the heavens and the earth are to undergo a physical destruction by volcanic or other fire previous to the occurrence of that state which is denominated in the Apocalypse the New Jerusalem. If this be indeed the true and indubitable import of his words, then we must at once relinquish the position we have assumed above, for such a catastrophe is fatally at war with the view advanced of the *gradual* ushering in and supervening of that blissful period upon the previously existing state of the church and the world. The two theories are utterly incompatible, and the one or the other must inevitably give way. With whatever impetus the present order of things may be moving onward to such a grand consummation it can never acquire a momentum sufficient to enable it to shoot the huge gulf made by the dropping out from under it of the solid globe itself. But let us look at the *ipsisima verba* of the apostle. We cite the passage in full. 2 Peter 3: 1-14,

This second epistle, beloved, I now write unto you ; in *both* which I 1 stir up your pure minds by way of remembrance : that ye may be 2 mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour : knowing this first, that there shall come in the last days scoffers, 3 walking after their own lusts, and saying, Where is the promise of 4 his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly 5 are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the 6 world that then was, being overflowed with water, perished: but 7 the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that 8 one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some 9 men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But 10 the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be 11 dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness, looking for and hastening unto the coming of 12 the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, 13 according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye 14 look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

This, it must be admitted, is strong language, and taking the

passage by itself, independent of its relations to any other portion of Scripture, we see not how any but the plain literal sense could easily be educed from it. The *prima facie* evidence is certainly in favor of the popular and accredited interpretation, and if we are led to seek any other, it is because we are forced to it *ex necessitate rei*, or by the stress of collateral considerations. Upon these we are now called to dwell.

1. And first, we remark that it seems to be but little in accordance with the general scope of revelation to deal in matters of physical science. The grand drift of the sacred volume is *moral*. The design of its Author is to teach man his *duty*; and whatever he may impart on the great theme of destiny, it is the destiny of the human race inhabiting the earth, rather than of the earth itself. It does not appear to come within the compass of the divine counsels to instruct men in the *absolute verities* either of Astronomy, Geology, Physiology, or Chemistry. On all subjects of this nature the Bible speaks in accommodation to the then existing state of knowledge or to the popular notions generally entertained, without assuming to pronounce upon them as correct or incorrect. Thus in regard to the origin of our globe, it does not appear that we are required, by the canons of a sound exegesis, to put any construction upon the record of Moses which shall preclude the conclusions forced upon the mind by the *facts* and *demonstrations* of Geology. It is a grand moral truth of the utmost moment that God was the Creator of the universe; and this truth is most unequivocally taught us in the words of the sacred historian; but as to the *time, order, and details* of the creation, these are points on which God has left the human intellect free to exercise itself, and to gather the true *genesis* of the earth from the earth itself, from the nature of its elements, the order of its strata, and the intrinsic character of its various phenomena. The result in this case is well known. The unanimous voice of all practical Geologists traces back the commencing date of this terraqueous sphere to a period indefinitely beyond the era of Adam. So in like manner, it would not be surprising if the conclusion should at length be adopted, that the physical futurity of our globe should as far transcend the letter of prophecy as its physical antiquity does the letter of history. That this planetary ball is eventually in some way to be destroyed by the same power that called it into being, we think in the highest degree probable; but if such is to be its doom, we look for the annunciation rather in the discoveries of Astronomy than of revelation—rather in the Apocalypse of Newton, Laplace, or Herschell, than in that of John.

2. Should this suggestion appear to be taking unwarrantable liberties with the obvious literal teaching of the inspired apostle, we trust it will not be forgotten, that John speaks as truly under the influence of inspiration as Peter, and as we read *his disclosures*

they as imperatively enforce upon us the inference of the world's continuance, as do Peter's of its termination. The proof of this is to be found in the whole tenor of our preceding discussion. For ourselves we are utterly unable to put any other construction upon the statements respecting the New Jerusalem, than that which recognises the present material globe as its seat and scene. If we have not wholly failed in the array of Scriptural evidence attempted on this subject, we have shown that the characters of that dispensation do inevitably imply the continued existence of the globe and of its mortal inhabitants during the dominance of that blissful economy. What else is to be inferred from the kings of the earth bringing their glory into this city, which we have shown to be identically the same with the 'forces of the Gentiles' being converted to Zion, as prophetically announced by Isaiah. Is the earth to be burnt up before Isaiah's predictions are fulfilled? But Isaiah and John—we repeat the repetition—have identically the same period in view. At any rate, he that denies this is bound to disprove it. Until this is done we must contend that no one has a right to charge our interpretation with doing violence to the language of Scripture. Again, the leaves of the mystic tree of life in the New Jerusalem are to be for the healing of the Gentile nations. Are these nations to be healed in heaven? If so, then Ezekiel also is describing a heavenly state of things in his closing chapters, where precisely the same objects and results are portrayed with those of John. Has it been—can it be—evinced, that these Old Testament prophets have any other state in view than the New Jerusalem state? And are they setting forth any other than the glories of the *earthly* Zion in its latter-day triumphs and prosperity? Has it ever entered the thoughts of any commentator or divine, ancient or modern, that the destruction of the globe by fire was to precede the consummation which they announce? Yet that consummation is assuredly *posterior* to the elemental dissolution predicted by Peter, for it is the same with the New Jerusalem, and this no one doubts is subsequent, in the order of events, to that passing away of the heavens and the earth—whatever it be—which the apostle sets before us. We see then to what extremities we are reduced by the common construction put upon the words of Peter. It inevitably brings the apostle into *literal* conflict with other portions of the inspired volume, equally infallible and authoritative with his own. This *apparent* discrepancy we have simply *stated*. We exhibit it merely as a *fact* of revelation; and one which concerns every believer in revelation as intimately as it does us. We protest with uplifted hand against the charge either of idle speculation, skeptical cavilling, or heretical teaching on this account. Our readers will draw such inferences from the fact as they deem requisite, but for ourselves we hesitate not to hold it as the safer alternative to construe the apostolic announcement as

descriptive of a *figurative* rather than of a *literal* conflagration. Of this interpretation we have still farther proof to adduce from the Old Testament.

3. Peter, it will be observed, after describing the melting of the elements and the passing away of the heavens and the earth, immediately adds, 'Nevertheless we, *according to his promise*, look for new heavens and a new earth, wherein dwelleth righteousness.' Here is a distinct allusion to a special *promise* contained in some other part of the Scriptures, announcing a superlatively happy period to ensue *after* the precedent destruction described by the apostle. Where then is this promise, and how is it to be understood? A reference to Isaiah 65: 17, 25, at once discloses to us the prophetic intimation which the apostle had in mind. We give the passage at full length.

17 For behold, I create new heavens and a new earth: and the former  
18 shall not be remembered, nor come into mind. But be ye glad and  
rejoice for ever *in that* which I create: for behold, I create Jerusa-  
19 lem a rejoicing, and her people a joy. And I will rejoice in Jerusa-  
lem, and joy in my people: and the voice of weeping shall be no  
20 more heard in her, nor the voice of crying. There shall be no more  
thence an infant of days, nor an old man that hath not filled his days:  
for the child shall die a hundred years old: but the sinner *being* a  
21 hundred years old shall be accursed. And they shall build houses  
and inhabit *them*; and they shall plant vineyards, and eat the fruit  
22 of them. They shall not build, and another inhabit, they shall not  
plant, and another eat: for as the days of a tree *are* the days of my  
people, and mine elect shall long enjoy the work of their hands.  
23 They shall not labor in vain, nor bring forth for trouble: for they  
*are* the seed of the blessed of the LORD, and their offspring with them.  
24 And it shall come to pass, that before they call, I will answer; and  
25 while they are yet speaking, I will hear. The wolf and the lamb  
shall feed together, and the lion shall eat straw like the bullock: and  
dust *shall be* the serpent's meat. They shall not hurt nor destroy in  
all my holy mountain, saith the LORD.

This then is the announcement of the state which is to *follow* the catastrophe described by the pen of the apostle. We propound the question, whether the conditions of the prophecy are not such as to force upon us the conviction of the *continuance* of the present material fabric of the globe and of its mortal inhabitants? Here is the dying of young and old—the building of houses and planting of vineyards—the enjoyment of longevity, like the days of a tree—the lying down together of the wolf and the lamb—and the prevalence of peace in all God's holy mountain. The expressions are many of them undoubtedly figurative, but they are still of a character to indicate an order of events of a *terrestrial locality*. The most obvious interpretation unquestionably is that which is most common—viz. that of a grand spiritual renovation, the effect of gospel influences under the benign reign of the Messiah in the

later ages of the world, and during that halcyon period which is the chief burden of all prophecy. In this view of the passage the great mass of commentators unite their suffrages, with scarcely a dissenting voice; and the following note from Mr. Barnes on the chapter quoted may be taken as fairly embodying the current sentiment of expositors, in regard to the drift of the prophet's words. 'The figure of great transformations in material things is one that is often employed in the Scriptures, and especially in Isaiah, to denote great spiritual changes. The passage before us is highly poetical; and we are not required to understand it literally. There is, so far as the language is concerned, no more reason for understanding this literally, than there is for so understanding the numerous declarations which affirm that the brute creation will undergo a change in their very nature, on the introduction of the Gospel; and all that the language necessarily implies is, that there would be changes in the condition of the people of God as great *as if* the heavens, overcast with clouds and subject to storms, should be recreated, so as to become always mild and serene; or *as if* the earth, so barren in many places, should become universally fertile and beautiful.' Again, on verse 20, he remarks:—'The design of the prophet here is to describe the times of happiness and prosperity which would succeed the calamities under which the nation had been suffering. This he does by a great variety of images, all denoting substantially the same thing. In verse 17, the change is represented to be as great as if a new heaven and new earth should be created; in verse 20, the image is, that the inhabitants would reach a great age, and that the comparatively happy times of the patriarchs would be restored; in verse 21, the image is taken from the perfect security in their plans of labor, and in the fact that they would enjoy the fruit of their toil; in verse 25, the image employed is that taken from the change in the nature of the animal creation. All these are poetic images, designed as illustrations of the general truth, and like other poetic truth they are not to be taken literally.'

Bp. Lowth, in his Lectures on Heb. Poetry, (Lect. IX.) adopts the same principle of interpretation, remarking that great natural events, such as the Chaos and the Creation 'are constantly alluded to, as expressive of any remarkable change, whether prosperous or adverse, in the public affairs; of the overthrow or restoration of kingdoms and nations: and are consequently very common in prophetic poetry, particularly when any unusual degree of boldness is attempted. If the subject be the destruction of the Jewish empire by the Chaldeans, or a strong denunciation of ruin against the enemies of Israel, it is depicted in exactly the same colors, *as if universal nature were about to relapse into the primeval chaos!*'

Vitringa, in like manner, in his elaborate commentary on Isaiah, presents the same view. He remarks that 'the prophet, under the creation of new heavens and a new earth, is not speak-

ing primarily of a *natural* renovation of the world, but of the super-inducing of a new and better form upon the state of the church, the former and worse being abolished. I would not deny,' says he, 'that the state of the church as described in the context approaches very near to the celestial blessedness; at the same time the attentive reader will easily perceive that the scene of fulfilment is the present earth, and that the images, although in good measure to be mystically understood, are well suited to such a sense. A confirmation of this view is afforded by the preceding verse:— 'He who blesseth himself *in the earth*, shall bless himself in the God of truth.' Shall we seek *in heaven* for the accomplishment of that which takes place *on the earth*? Who, moreover, shall suppose that planting vineyards and eating the fruit of them, however spiritually interpreted, can be appropriate to the state of heavenly bliss?' He then quotes the words of Maimonides, who expressly says, that the phrase 'creation of new heavens and new earth' is altogether prophetic and metaphorical, like that of the darkening of the sun, the turning the moon into blood, the falling of the stars, and the rolling together of the heavens as a scroll.' And it is worthy of note, that Sir Isaac Newton lays down the same canon of interpretation in regard to the language of prophecy, (Observ. on the Proph. p. 1, ch. 2.) 'Great earthquakes, and the shaking of heaven and earth, so as to distract and overthrow them; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of a world, (are put) for the rise and ruin of a body politic dignified thereby.

The question now comes distinctly before us, whether Peter is necessarily to be understood as giving a sense of this prophecy utterly and entirely diverse from that which lies upon its face, and which the great mass of commentators, Jewish and Christian, have by common consent adopted. In adopting this sense has any violence been done to the mind of the Spirit? Is not this sense fairly to be recognized in the words? Is it not a *true* sense? And taking this passage by itself, with all the analogy of the prophetic diction throughout the whole Scriptures before us, are we not capable of fixing its legitimate import with a very great degree of assurance? Certain it is, that no one would ever think of interpreting this language of a *physical* renovation of the heavens and the earth, or of any thing else than a grand *spiritual* reform, were it not for the passage in Peter which *appears* to give another turn to the Old Testament oracle, and to shut us up to the *physical* construction. What then shall be our alternative? As both writers speak equally under the prompting of one and the same Spirit of inspiration, we cannot allow ourselves to question for a moment that there neither is nor can be any *real* discrepancy between their several utterances. If rightly understood they *must* harmonize. But it is clear that the *literal statements* of each are directly inter-



repugnant, and that one or the other must receive a *spiritual* interpretation. Which shall it be? Shall we make Peter conform to Isaiah, or Isaiah to Peter? Shall we read Isaiah as predicting a *physical* change in the visible heavens and earth, or Peter as announcing a *spiritual* one?—for upon one horn or the other of the dilemma we are inextricably fixed. The point is one on which, for ourselves, we do not hesitate. The evidence is to our minds convincing, that whatever may have been the apostle's private personal views, the Holy Spirit, who spake by him, designed to set forth the same great moral change in the state of the world which is depicted in the earlier prediction of Isaiah. The apostles, for the most part, act the part of mere expositors of the true sense of the Old Testament writings, and the very title of the closing book of the sacred canon—'Apocalypse'—is doubtless adopted for the reason that it contains a *revelation* or *developement* of the hidden purport of the ancient prophets. It is much seldomer than is generally imagined, that we meet with any original and independent disclosures. The germs of all New Testament truths are to be found in the Old, and it is only by a deadly violence that one moiety of the great body of revelation is sundered from the other.

On the passage of Peter now under consideration, we adhere to the opinion expressed in our work on the Millennium (p. 202, 2d ed.), in which we say that we are compelled with Mede and others to regard it as denoting, not a literal, but a figurative conflagration, adumbrating *the close of a dispensation*, the violent abrogation of a previous order of things, the dissolution and prostration of the entire fabric of governments and politics, and systems formerly subsisting, and essentially at variance with the genius of that new and happier economy which was to be introduced. In describing this great and momentous change as a destruction of the heavens and the earth by fire, the apostle is merely adopting the lofty and high-wrought style of the former prophets, who frequently represent great revolutions, whether secular or ecclesiastical, under the imagery of fires, earthquakes, the removal of mountains, the falling of stars, the departing of the heavens as a scroll, and the wreck as it were of the whole terraqueous and planetary system. Nor can we refrain from inserting in this connection the following extract from the invaluable Commentary of Daubuz on the Apocalypse (p. 964), who gives substantially the same view. "The Holy Ghost, therefore, shows us affirmatively and explicitly, that the old heaven and earth are removed to make way for a new heaven and new earth, that is, a new government and a new people, as we have before shown these symbols signify. Now I say that the removal of the old heaven and the earth, and the introduction of the new heaven and earth, are symbols of a prophecy which has not its accomplishment in a sudden revolution or moment, but in progress of time; that is, the new heaven and earth

begin to be constituted, and have the beginning of their existence, as the constitution of the old heaven and earth wears away, which is done by steps. And whereas some people are apt to fancy a thorough change in the visible constitution of the universe as to the heavenly bodies, this is not only inconsistent with the nature of the prophetic style, which assumes these objects merely for symbols of the political world, but also contrary to the constant opinion of the primitive fathers, who, as I have shown elsewhere, understood this renovation as we have explained it."

But our position can only be made apparent by a display of the actual usage of the prophets in regard to their doctrine. We shall then be better prepared to appreciate the evidence that Peter is to be understood as speaking in the same style. The following from Isaiah will be perceived to be strikingly in point: Ch. 24: 1-20, 'Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.—The earth mourneth and languisheth, the world languisheth and fadeth away.—The curse hath devoured the earth, and they that dwell therein are desolate: Therefore, the *inhabitants of the earth are burned*, and few men left.—The windows from on high are opened, and the foundations of the earth do shake. The earth is utterly broken down, *the earth is clean dissolved*, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage: and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.' So also ch. 34: 2-4, where the Most High declares his indignation to be upon all nations, and his fury upon all their armies, he moreover affirms, that '*all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll*: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.' Thus also Nah. 1: 5, where the judicial vengeance of God against his enemies is intimated, it is said, 'The mountains quake at him, and the hills melt, *and the earth is burned at his presence*, yea, the world and all that dwell therein.' A passage still more literally pertinent occurs Isaiah 51: 16, 'And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, *that I may plant the heavens, and lay the foundations of the earth*, and say unto Zion, Thou art my people.'

It would be abundantly easy to show, did our limits allow, that in their legitimate primary scope these passages are to be applied to *national events*, either in the history of the children of Israel or of other peoples who are threatened with these fearful visitations and overthrows. They cannot be made, by fair and unforced construction, to refer to the period generally understood as *the end of the world*.

But here the question will no doubt be asked, What reason have we to suppose that Peter is employing this peculiar poetico-

prophetic style in the passage before us? Is it not obviously the style of plain *narrative* announcement of a future event, which can no more be understood *figuratively* than the deluge can be understood *figuratively*, to which in fact it is expressly compared? To this our first reply is, that we are naturally led to infer, from the apostle's words in the outset, that his mind was full of the Old Testament revelations, and that he *professes* to do little more than to recite their burden. His prediction is essentially a kind of *Targum* or paraphrase of those of his inspired predecessors. 'This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words *which were spoken before by the holy prophets, &c.*' What more palpable, than that he merely designs in what follows to repeat in substance the sense which both he and his readers had already gathered from the oracles of the major and minor prophets, with which they were of course familiar? If then he is merely reuttering what was foretold by Isaiah and his inspired compeers, must not his language be expounded on the same principles with theirs? But the passages which he had in his mind, it will not be questioned, in reference to the finale described, are the very ones, with others of kindred import, to which we have already alluded? These we have shown to possess a *spiritual* or *figurative* meaning, implying mainly a grand *moral* revolution in the state of the church and the world. It will be observed moreover that he says, after speaking of the deluge, that 'the heavens and the earth which are now, are *by the same word* kept in store, reserved unto fire, &c.\*' What do we learn from this but that, as the infallible word or truth of God contained in the Old Testament *history* has assured us of the fact of the occurrence of the Noachic deluge, so we are informed *upon the same authority*, or by the inspired word of Old Testament *prophecy*, that an abolition by fire awaits the present heavens and earth? But this fire, spoken of by the former prophets, we have endeavored to show is not to be understood of *physical* fire, but as a metaphorical term for wasting judgments. At the same time, we are free to admit the probability, that in the series of calamities and woes involved in the judicial catastrophe here announced, literal fire may constitute an element, and its agency be more or less employed. In the passing away of the Jewish symbolical heavens and earth, the conflagration of the tem-

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\* It is especially worthy of note, that all the modern editions of the Gr. Testament exhibit the reading *τῷ αὐτοῦ λόγῳ*, *by his word*, instead of *τῷ αὐτῷ λόγῳ*, *by the same word*. Authorities, indeed, are not lacking for the latter reading, but as it has been excluded by common consent from the text of all recent editions, it is to be presumed that the evidence decidedly preponderates in favor of the former. There can be no reasonable doubt, therefore, that 'by his word' is equivalent to 'according to his word,' i. e. his written word.

ple by the hands of the Roman soldiers, and the perishing of hundreds of thousands of the devoted nation in its flames, attested the presence of *fire* as a ministry of wrath. And so in the consummation described by Peter we deem it by no means improbable, that the treasured stores of volcanic fire may burst forth in destructive eruption, and overwhelm the *spiritual* Sodom, the metropolis of the empire of Antichrist, in the doom of the *literal* Sodom, its intended prototype. Still we would contend that the destruction from this source, if it should occur, will be but *partial*. It will fall immeasurably below the complete conflagration of the material fabric of the globe 'and all that it inhabits;' an idea which we maintain is not the burden of Peter's prophecy, because it is not that of the ancient prophets whose oracles he simply assumes to reiterate. And this brings us to our second reply to the question proposed above.

We dissent from the doctrine of the *physical* destruction of the globe, as taught in this passage, mainly from its *irreconcilableness* with the plain statements or inevitable consequence of numerous other passages equally inspired, and in our view of equally obvious import. Now we cannot consent to recognize for a moment any real conflict between different portions of that precious volume, of which the God of truth is the author; and it is wholly with a view to *save* the consistency and harmony of the inspired record that we have recourse to the *spiritual* instead of the *physical* interpretation of Peter's language. So far then is our construction of the passage from any want of reverence towards the plain averments of holy writ, that it is from the influence of this reverence that we take our stand against the *literal* mode of interpretation. This stand we shall at once relinquish whenever it can be shown, on clear and satisfactory grounds, in what manner the doctrine of the physical destruction of the heavens and the earth can be reconciled with the obvious tenor of Isaiah and the Apocalypse as already quoted.

Nothing in the compass of the written oracles strikes us as more obvious, than that the New Jerusalem is *subsequent* in the order of time to the consummation set forth by Peter. But the attributes of the New Jerusalem state are such as to bring it into unquestionable identity with the earthly latter-day glory of Isaiah and of Ezekiel; in which, as we have already seen, the kings of the earth are to bring their glory into the mystic city, and the leaves of the tree of life are to exert their healing virtues upon the Gentile nations. We see no possible mode of reconciling this, the inevitable construction, with the theory of a previous literal and entire conflagration of the globe and its contents. Who are to be left after such a destruction, to build houses and plant vineyards, and to witness the peaceful lying down together of the wolf and the lamb, the lion and the bullock? Are not the conditions specified such as to force upon us the inference of the *continued*

existence of the material earth and its present race of inhabitants? How then are they previously to sink in the flames of a universal fiery destruction?

We cannot be unconscious that this view of the predicted future, differs essentially from that which has obtained currency among the mass of Christians. But as we have been led to its adoption solely by the force of evidence, we claim to be acquitted of every charge which would reflect upon the *spirit* of our investigations. In like manner, as to any ominous *consequences* which may be alleged legitimately to flow from the proposed interpretation, we bid away all uneasiness from our minds on that score. The question to be determined is, whether the interpretation be *true*. If it be, the truth will take care of its own consequences, and we need not give ourselves any concern on the subject. If it be not true, then its falsity can be shown, and we are free to demand from an opponent that it shall be. Our conclusion flows necessarily from our premises. If our conclusion be rejected, let the fallacy of our premises be exposed. Let us know on what principles the apostles quoted and applied the Old Testament predictions. We would gladly be taught how to explain the fact, that the closing chapters of Isaiah, Ezekiel, and John employ language *perfectly equivalent*, if the state described be not the same. Here is an immensely important problem in biblical hermeneutics to be solved; nor will it do for the professed ministers of the word to think to shelter their indecision behind the calm and easy dubiety of the critics of former ages. The plea of *quot homines, tot sententiæ*, will not avail at the present day to hush the urgency of the world-wide demand to *know* what the oracles of revelation mean in the most momentous of all their disclosures. The time has been when the remark that Grotius thought so and so,—Vitringa, so and so,—that Calvin inclined to this opinion, and Bishop Lowth to this, and Lightfoot to that,—would operate as a kind of foreclosure to further inquiry, and the expositor would go to his dinner or his devotions without a single upbraiding qualm. But the true sense of the prophetic Scriptures cannot be longer blinked. These lame apologies for exposition, these everlasting uncertainties and waverings, these infinite irresolutions and ‘ambiguous givings-out,’ however they may have served heretofore as ‘sops to Cerberus, or tubs to whales,’ will not longer answer the turn. *Tell us!—tell us!—tell us!*—is the universal and unappeasable cry. The posture of the human mind is such, that it must and will be satisfied in relation to the true sense of those portions of revelation which embody the great themes of destiny, and the great sanctions of duty. To the burden of this stern requisition, we from our inmost souls respond,  
*Amen.*

## REPLY TO THE NEW-YORK EVANGELIST.

It is not without great reluctance and after much hesitation, that I have determined to insert the following communication from my own pen. It was written for insertion in the New-York Evangelist, in reply to very severe charges brought against me by the Editors of that paper as an interpreter of prophecy. On the appearance of the first number of this work they took occasion to denounce the enterprise *beforehand* in the most unqualified terms, as undoubtedly designed to be a vehicle for conveying the most false, heretical, and dangerous sentiments over the bosom of the Christian community—sentiments the tendency of which was to overthrow the doctrine of the resurrection and the general judgment, to unhinge the fixed belief of the church, and decidedly to promote the interests of Universalism. All this was affirmed simply on the ground of what they *presumed* the pages of the Hierophant would teach, from what they *inferred* that I held on the various subjects to be discussed; for with the exception of two or three fragments of sentences taken out of their connexions from my work on the Millennium, they condescended to give no *reasons* for their assertions. This appeared to me of course a very strange proceeding to be adopted by a Christian journal, towards an undertaking prompted solely by an earnest desire to promote the cause of biblical science. I accordingly remonstrated with the Editors, assuring them that though I *did* hold some of the opinions imputed to me—those particularly which I have thus far advocated in the preceding numbers—yet others I did not, and that the invidious *mode* in which the whole affair was presented in their columns was in the highest degree unjust and injurious. I demanded, therefore, that as a matter of equity, since they had dragged me thus uncourteously before their readers, and held up my alleged sentiments to their abhorrence, they should at least give me the opportunity of being heard through the same medium, in my own defence, and this defence I proposed to make simply a statement of my views on the points in question, together with the Scriptural evidence on which they were founded. To this, after much delay and with manifest reluctance, they finally consented. Several articles were accordingly published, but uniformly accompanied with editorial comments, so constructed as to *decry* without *disproving*, and to excite so much odium as would naturally weaken the effect of my arguments. When the following article was handed in, it evidently brought the Editors to somewhat of a pause, as nothing was said of it for two weeks, and then it was rejected as being *too disrespectful to be published*! Their refusal for this reason caused me no little surprise, for although I designed to express myself plainly and pointedly, for which their statements had given abundant occasion, yet I was wholly unconscious in penning it of any want of a decorously respectful feeling, such as should ever characterize the written or oral intercourse of gentlemen and Christians. At any rate, the odium of such a style, had I really

adopted it, would have fallen upon me, and not upon them, and while it weakened my cause would have strengthened theirs ; and as the subject-matter of the article was peculiarly important to my defence, I have never been able to feel otherwise than greatly aggrieved by their refusal to grant me a hearing. To this grievance I was the more sensible, from the fact, that the Editors, while they refused insertion to the entire article, saw fit to make garbled extracts from it, which, by being torn out of their connexions, presented my views in altogether a distorted and invidious light.

Accordingly, under the consciousness of very unfair dealing, I made a ' respectful' appeal to their sense of right, and in order to cut off all occasion for refusing to do me justice, I assured them of my willingness to expunge or modify any sentence or expression which they should deem exceptionable on the above score, provided they would give the strength of my argument, such as it was ; and to this, as it was a direct reply to direct charges, I felt that I was fairly entitled. *Of this proposal not the slightest notice has been taken*, and I am left to the unavoidable inference, that after proffering me the use of their columns to defend myself from an unprovoked and wanton attack upon the character of my biblical expositions, in which they represent me as broaching doctrines of the most heretical and pernicious tendency, the door is to be unceremoniously closed upon me, if I have not the complaisance to say in reply precisely what they would have me say. It is doubtless somewhat more agreeable to have one's allegations sustained than refuted, but it seems to be exacting rather an unusual stretch of courtesy for a plaintiff to require that this should be done, out of pure good nature, by a defendant.

Under these circumstances, finding all redress denied in the proper quarter, I have concluded to avail myself of the medium of my own pages to give my reply to the public. I can hope, indeed, in this way to counteract but a very small portion of the injury so wantonly inflicted, but a partial correction of wrong impressions is better than none ; and as the general subject is altogether germane to the scope of this publication, it will not be deemed wholly out of place or devoid of interest, though the reader will find some ideas, and some few sentences repeated, with which he has already become familiar in this and the previous numbers. These he will pardon for the sake of those into whose hands the Hierophant now comes for the first time.

Geo. BUSH.

*For the New-York Evangelist.*

MESSRS. EDITORS :

The tenor of your remarks on my last communication has raised within me somewhat of a conflict of emotion between the irascible and the risible. While conscious, on the one hand, of the most uncandid treatment on the score of your representations, and feeling, like Jonah, that I should " do well to be angry," yet on

the other, I can scarcely suppress a smile at the self-complaisance with which you regard my articles as confirming to a tittle your previous statements. I could not but fancy that those of your readers who should see fit to abide by your version of my sentiments, would contemplate the discussion with very much the sensations of the spectator of the exploits of the Eastern juggler, who, in performing some master feat of manual dexterity, was so unfortunate, in the gyrations of his scimitar, as to fetch a stroke that severed his head from his body. "Bravo!" exclaimed one of the beholders, "capitally done; and now what next?" *Capital* indeed, in one sense, the achievement certainly was; a good deal more so, probably, than was set forth in the bill of entertainment. Whether I am in a fair way to emulate with complete success the example of this luckless professor of thaumaturgy, there is perhaps less doubt in your own minds than in those of *some* of your readers. If from what I have already said, I have furnished so many feathers to wing your arrows of condemnation, it is evident you can have no question, that if allowed to proceed I shall in the end spare you the trouble of any further refutation. How this may be, we shall be better able to judge by and by.

In the mean time, as you have seen fit to array your bill of indictment, in its different items, against the 'heretical pravity' of my views, as if intent upon making up an issue at once, I have no objection to come directly to the *gravamen* of your charge, and put in my plea to each of the counts in order. If my voice is still to be heard, not by itself alone, but as tortuously refracted and reflected through your editorial speaking-trumpet, I will at least do my utmost to guard against the instrument's giving an 'uncertain sound.'

As we understand him, he teaches:

1. That the Millennium, or the period of a thousand years, predicted in the Book of Revelation, is already past.

Guilty—guilty—without the shadow of an excuse, except the force of evidence. Is the offence remissible?

2. That the New Jerusalem, and the new heavens and earth, described in the last two chapters of Revelation, are to be expected on *the present earth*.

*Peccavi!* again. I need no confessional in which to make my humble acknowledgments on this score. I avow it before the sun and moon and all the luminaries, celestial and terrestrial, with the single qualification, that so far as the new *heavens* imply something distinct from the new *earth*, I have never embraced in my creed the incongruity of placing the heavens *upon* the earth, and thus mixing them confusedly together. But that the *site* and *scene* of that coming state of things which the Scriptures denominate the 'New Jerusalem,' is to be the present material globe, I do most assuredly believe and most unhesitatingly teach. And before you



brandish in my eyes the decree *de hæretico comburendo* (of burning the heretic), allow me to hint at the ground upon which this persuasion builds itself in my own mind.

I find by an exact collation of numerous passages in Isaiah, which are usually referred to the Millennium, with the tenor of John's description of the New Jerusalem, that both prophets are actually portraying *the same prophetic state*; so that if one is setting forth the glories of the terrestrial Zion, the other is also. If one is painting the felicities of the heavenly paradise, the other is also. At any rate, the terms of the description in each are so palpably parallel, that if you or any one else denies this identity, you are bound to account for the perfect equivalency, not to say absolute sameness, of language in the respective writers. I have a right to demand that the *principle* which requires a *distinct* reference of the two classes of texts, shall be clearly brought out. But you are well aware that the language of Isaiah is *universally* understood of what is familiarly termed the 'latter day glory,' and this in the current vocabulary of Christians is but another phrase for 'millennial glory,' which is of course, in their expectancy, to be realized on the earth in some future period. If such then be the true interpretation of Isaiah, seeing John has evidently the same state in view under the denomination of the New Jerusalem, *he* also is describing a *mundane* state of things of future occurrence. I am sorry that my limits forbid the expansion of proof on this head of which the subject is capable. I have gone into it at length in the two first Nos. of the 'Hierophant,' and intend to prosecute it still further in the sequel. But at present I can only adduce one or two passages as specimens of the argument.

JOHN 21: 24, 25, 26.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honor of the nations into it.

ISAIAH 60: 3, 11.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

We have here the most indubitable evidence, that the blissful state shadowed out under the denomination of the New Jerusalem is still an *earthly* state; for how are the kings of the earth, *as such*, to bring their honor and their glory into the Paradise above? Clearly it is the preintimation of that surpassing peace, plenty, prosperity, dignity, grandeur, and supremacy which shall distinguish the kingdom of Christ in the latter day, and which shall exact the willing homage and the ready tributes of all earthly kings

and potentates. The tokens of fealty and subjection which were paid by the neighboring nations to Solomon in the palmy days of his dominion, which was a type of Christ's, shall be more abundantly evinced in this coming period of Zion's exaltation; 'And all the earth sought to Solomon; and they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses and mules, a rate year by year.' 1 Kings 10: 24, 25. By the 'nations of the saved' is to be understood, according to a common idiom of the original, which often puts a present participle for the future, 'the nations (i. e. gentiles) *to be saved*' or which are now brought within the pale of saving influences. The 'honor and glory' of the kings (i. e. kingdoms) of the one prophet is perfectly tantamount to the 'forces of the gentiles' of the other. The original word for 'forces' (חַיִל) is often used for 'wealth,' 'riches,' 'resources,' or whatever tends to impart distinguished *strength, sway, honor, and renown*. The very apposite note of Mr. Barnes on these words of the O. T. prophet may be properly cited in this connexion:—'The margin has undoubtedly the correct interpretation (wealth). The sense is, that the wealth of the heathen world should yet be consecrated to the service of the church. To some extent this has (already) been the case. No small part of the great wealth of the Roman empire was consecrated to the service of the Christian Church; and the wealth of what was then Pagan Europe, and the wealth of what was then Pagan and unknown America, has been to a considerable extent devoted to the Redeemer. The time will come when the wealth of India, of China, and of Africa, and of the entire world, shall be devoted to the service of God, in a manner far more decided than has yet occurred in the most favored Christian lands.' If this be—as we doubt not it is—the correct exposition of the language of Isaiah, how vain must be the attempt to seek in the perfectly parallel language of John for a sense utterly diverse from this, and make it an intimation of something to be done in heaven! The whole drift of the predictions of the respective prophets points to a fulfilment *in this world*, and in some coming age.

The foregoing is from Isaiah. Take the following from Ezekiel:

JOHN 22: 1, 2.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

EZEKIEL 47: 12.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Are not the two prophets indubitably describing the same visioned scene of surpassing grace and glory to the church of the living God? But where is the expositor, ancient or modern, who has ever intimated the opinion, that Ezekiel in this passage or in the chapter from which it is taken is speaking of the heavenly state subsequent to the physical destruction of the heavens and the earth? But if Ezekiel is describing an earthly state, John must of course be interpreted to the same effect. And this a little calm reflection would show to be necessary from the scope of the language itself; for what nations (gentiles) are to be healed in heaven? Are we not elsewhere taught, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still?" Besides, if, as you inform your readers in your 'Platform of Prophecy,' there is to be no sun or moon (literally) in the New Jerusalem, how are the 'months' to be measured, the intervals at which the tree shall yield its fruits?—The truth is, the state is a *terrestrial* state, and it is vain to attempt out of these materials to excogitate any other. And if so, then I demand of you when it is to be. What are its chronological relations? How is it connected with the other grand futurities of the Apocalypse? Do not think to throw the burden of solution on me. I refuse to assume it. I state simply the *facts* of revelation, and have no more concern with their bearings than you have. I affirm as a *fact*, the identity of the state, whatever it is, described by the Old and the New Testament prophets, and it is utterly impossible that you can avoid the very conclusion with which you have so invidiously reproached me, to wit, the *earthly* locality of the New Jerusalem, except by flatly denying that the river and the trees of Ezekiel pertain to the same state with the river and the trees of John. Until shown to be different, the *presumption* certainly is that they are the same, as all the attributes are the same; and if you deny this, the *onus* of the proof lies upon you, and you are bound to assign competent reasons for giving a diverse reference to each. If the present were a case where you could, as heretofore, enact Sir Oracle and *denounce* without *disproving*, I should expect you would adopt the same tone here also. But fortunately it is a case which does not admit of evasion. It is a categorical case, and must be met by either 'yea' or 'nay,' with a *reason*.

As the matter now stands, I do not hesitate to express the firm belief, that the two items above quoted from the description of the New Jerusalem, viz. the kings of the earth bringing their glory into it, and the leaves of the tree for the healing of the nations, will eventually be to your own and the common views of the New Jerusalem state, what two small and unperceived leaks are to a vessel at sea; they will engulf the theory. If there be any certainty in prophetic interpretation, Isaiah and Ezekiel predict identically the same state with John. But *their* golden age is on the material

globe and within the limits of *time*. So of course must John's New Jerusalem be. This period is precisely the same with that predicted by Daniel under the image of the stone cut out of the mountain without hands, which became itself a mountain and filled the whole earth—the period when the kingdom and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, and they shall reign forever and ever.

So long therefore as my head is covered with the brazen helmet of these citations, I beg you will spare the outpouring of any vials of vituperation, as it would be a wasteful effusion.—But come we to the next item in the bill.

3. That in preparing the earth for this glorious state of things, there is to be such a conflagration as is described in Peter: 'The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth, also, and the works that are therein, shall be burned up.'

4. *This day of the Lord, and this burning of the earth, do not imply any personal coming of Christ, nor any physical conflagration.* 'The words denote (he says) not a *sudden*, but a *gradual and progressive abolition of the things previously existing.*' The 'elements of error shall be dissolved and melted by the purifying fire of truth.' How does this agree with the exhortation of the apostle, 'seeing all these things shall be dissolved?' &c.

These paragraphs you have doubtless brought together in this manner in order to show, first, my inconsistency with myself, and, secondly, my inconsistency with Peter, and by an attempted *reductio ad absurdum* to throw the utmost disparagement on the alleged sentiment. Very well; let us see where the opprobrium falls. Peter, you would intimate, teaches the doctrine of a physical conflagration of the earth, at which time there is to be the second personal coming of Christ. But Peter, you will observe, adds, 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' This promise is to be found Isaiah 65: 17, and proves upon inspection to be nothing more nor less than a promise of the New Jerusalem—which I have above shown to be an earthly state—and when taken in connection with the context evidently includes elements that *force* upon us the conviction of the *continued existence of the earth and of its mortal inhabitants.\**

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\* I might here have very properly remarked, in farther reply to the objection, that if the personal coming of Christ is to take place at the period of the conflagration, it is also to take place at the period announced by Isaiah, when God should create new heavens and a new earth, as the era is the same. I would demand, then, whether the language of Isaiah is at all consistent with such a view? Let the context be consulted, and

I pray you not to put me in a false position in this matter. I am not propounding a theory, but stating *facts*—facts which concern you as well as me—facts which press upon the common view, and which it *must* dispose of before it can yield entire satisfaction to the intelligent mind. This New Jerusalem, like the old, seems likely to prove a ‘burdensome stone’ to those who have not strictly investigated the sequence of the prophetic visions. And allow me to say, that this same ‘burdensome stone’ bids fair to do some damage by rolling against the under-proppings on which your ‘platform of prophecy,’ as set up in the last Evangelist, rests. You inform us that the next great event in the predicted order is the destruction of Rome, the Babylon of the Apocalypse, and the seat of Antichrist, after which come other burnings and battles, the thousand years of Satan’s binding, the resurrection, general judgment, and end of the world, and then finally the heavenly state or New Jerusalem. To the destruction of Rome or Babylon, you say we are unquestionably very near, and you call upon ‘any man who is able to do it to bring one passage, either from the Old Testament or the New, which will militate with this construction.’ I accept your challenge at once. Indeed, I consider the whole previous tenor of this communication as a virtual refutation of the entire scheme which you have so confidently propounded. But waving that, what say you to the following? The destruction of Babylon is recited in the 18th chapter of the Apocalypse. In the 19th ensues immediately a triumphal song, sung in heaven, in view of the overthrow of this grand enemy of the church. In that song it is said, ‘Let us rejoice and be glad, for the marriage of the Lamb is come, *and his bride hath made herself ready.*’ That is, the destruction of Babylon has removed the main obstacle that stood in the way of the consummation of the long-promised and hallowed nuptials of the heavenly Bridegroom and his affianced Spouse. But who is the wife of the Lamb that hath thus made herself ready? Turn to chapter 21: 2, and the question is answered:—‘And I John saw the holy city, New Jerusalem, coming down from God out of heaven, *prepared as a bride adorned for her husband.*’ Here then it appears that the *New Testament Evangelist* takes a very different view of the matter from the *New-York Evangelist*. According to the former, the introduction of the New Jerusalem

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it will be evident at a glance, that no such construction is possible. On the contrary, as the state described is evidently a *spiritual* state, it is to be effected by a *spiritual* coming of the Son of God in the pre-eminent power of his Truth, Spirit, and Salvation. The theory of the second personal and visible advent of the Saviour at the opening of the grand sabbatical period of the world, whether this be termed the Millennium or the New Jerusalem, is in my opinion one of the most baseless of all the extravaganzas of prophetic hallucination.

economy is to take place immediately consequent upon the overthrow of Babylon, which is confessedly near, and according to the latter, the space of at least one thousand years of time and the physical conflagration of the globe are first to intervene! I leave you, gentlemen, to settle this discrepancy for yourselves, and in the mean time I will sit down and see what comfort I can extract from the following morceau of editorial conservatism: 'Prof. Bush may be assured that we shall not suffer speculations so perfectly wild as these to go forth, without protesting against them. This protest we have a right to make, and without giving our reasons.'

Very respectfully, yours, &c.

GEO. BUSH.

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TO OUR READERS.—Our number for the present month, it will be perceived, is lacking in its usual variety: we trust not in its usual interest. The two articles composing it we knew not how to omit, nor, inserting, how to abridge; consequently our whole space is occupied by them. In the ensuing numbers we shall study to adhere more fully to our original plan.

Unavoidable circumstances, requiring an absence of a few weeks, will occasion some delay in the issue of No. IV. After our return we shall 'give all diligence' to make up arrears, by bringing out the remaining portions of the work at shorter intervals, till we have overtaken all the months in advance of us.

We propose to enter at an early date upon the consideration of the works of Prof. Stuart and Dr. Duffield, mentioned in our last.

The sixth volume in our series of 'Notes' on the Pentateuch—that on 'Leviticus'—has just been carried through the press, and is now to be had of Dayton and Newman, 199 Broadway, in uniform binding, and at the same price, with the preceding volumes.

"Some of the striking excellencies of his commentaries are the following. First, a faithful exposition of the text, according to its original meaning. We have no second-hand testimony, no transcription for the hundredth time, no miserable dilution. The Notes have the freshness which can be imparted only by a genuine scholar, who investigates fundamentally, and brings up the sparkling native ore; at the same time, there is no unnecessary protrusion of the original, nor depreciation of the English version. That venerable, and on the whole, excellent translation, is treated with all due respect.

"Second, There are copious and very apposite illustrations from the valuable productions of the old writers, now not much known. Such are the works of Vitringa, Venema, Pool, Lightfoot, Bochart, Le Clerc, &c. Curious and pertinent comments are drawn from the Targums and other Jewish productions.

"Third, Practical and critical remarks are duly proportioned. The work is not one of mere learning. Prof. Bush's practical observations strike us as uncommonly apt, and not unfrequently original. They are not, however, obtruded upon us. They are not, in general, such as would arise in the mind of a casual reader. They are sometimes suggested by texts which would not at first view seem to furnish much spiritual nutriment. Our attention is thus kept awake; and our moral feelings are benefited, while our minds are instructed. Not a few of the remarks show that the writer has a rich experimental acquaintance with the inspired pages; that he does what a biblical interpreter ever should do, sympathize with the spirit of that which he professes to expound."—*Boston Recorder*.

"Those who are acquainted with Prof. B.'s former works on Genesis and on Joshua and Judges will need no other assurance, as to the great value of these volumes, than that they are executed on the same plan and are every way worthy of being ranked by the side of their predecessors. For close critical investigation of the sense of terms and phrases, for diligent research into Eastern manners and customs, and a lucid, happy mode of presenting to common readers the results of the most profound inquiries, Prof. B. has no superior. When we add to this, that he loses no opportunity of grafting the most pertinent, moral, and practical reflections upon the texts which he explains, we have perhaps given to his works about the highest praise to which a commentary on the Scriptures can lay claim. To this praise we have no doubt the five published volumes of Prof. B. on the Old Testament are amply entitled; and we are happy to learn, from the republication of the whole series in England, that his critical labors are no less highly appreciated in that country than with us at home. The work on Exodus is distinguished by one feature which scarcely appears in that on Genesis, although it is true there is less occasion for it; we allude to the great number of illustrative cuts designed to make intelligible the descriptions of the various items of sacred antiquity, such as the Tabernacle with its furniture, the dresses of the Priests, &c., all of which the reader will find most graphically and accurately portrayed in these pictorial views. On the whole we cannot but think that the religious public, particularly the teachers and pupils of Bible Classes, are greatly to be congratulated on the appearance of this very valuable contribution to biblical science."—*Christian Mirror*.

## NOTICE.

THE HIEROPHANT is designed as a monthly publication, devoted mainly to the subject of Scripture Prophecy, but embracing in its plan other topics of biblical exposition. The Editor's engagements are such that he cannot at present promise a very regular issue of the numbers at the stated intervals. His subscribers, however, may depend on receiving the twelve during the year. They will be published with more rapidity by and by.

The terms are \$1 50 per annum *in advance*; payment to be forwarded (free of charge) to the Editor, 136 Nassau-st., New-York. As the sum is one of rather inconvenient transmission by mail, it is desired that private opportunities should be embraced whenever practicable; or if the amount of two or more subscriptions could be sent in one inclosure at the same time, it would obviate the difficulty in question. Subscribers living in the neighborhood of agents will treat with them, unless opportunities occur for communicating directly with the Publishers or the Editor.

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# THE HIEROPHANT:

OR

MONTHLY EXPOSITOR

OF

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY

GEORGE BUSH,

Professor of Hebrew in the New-York City University.

No. IV. SEPTEMBER, 1842.

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NEW-YORK:

DAYTON AND NEWMAN, 199 BROADWAY.

1842.

John F. Trow, Printer,

No. 33 Ann-street.

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# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. IV.—SEPTEMBER, 1842.

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DOUBLE SENSE OF PROPHECY.

TO PROFESSOR STUART.—LETTER I.

REV. AND DEAR SIR :

The exemplary zeal and assiduity with which, for a long course of years, you have cultivated the field of sacred literature, and more especially the department of biblical interpretation, are I believe, very justly, and therefore very highly, appreciated by the Christian community not only in our own but in foreign lands. The impulse which your own example and counsels have given to the study of the original languages of the Scriptures, and the signal facilities you have afforded for the purpose, prefer a claim to the gratitude of the clergy of the present generation, which I am sure they will not be backward to acknowledge. A new era in the exposition of the inspired writings in our country undoubtedly dates from the commencement of your labors in the sphere of sacred philology ; and although their more direct and immediate effect is to be seen in the altered tastes, studies, and style of ministration among the occupants of the sacred desk, and in theological discussion, yet the fruits of them are being continually reaped by thousands of others who are perhaps but little aware of the source to which, under God, they are indebted. Indeed I see no reason to doubt that if on many points of exegesis your canons or conclusions are questioned by theologians of the present day, it is frequently no more than the result of the very philological training through which your labors have previously led them ; so that the weapons with which they have combated

your positions have been drawn from the armory that you have yourself set open to them. How far the consideration of this fact may go to engender an indulgent feeling towards one who stands before you in the attitude of an opponent, I know not. Perhaps it would be expecting too much from human nature to suppose that the edge could be taken off in this way from the displacency with which one naturally looks upon the impugner of his opinions. But for myself I am happy in the assurance, that your personal character and the general tenor of your published writings afford a sufficient guaranty, that you will cherish no undue polemical asperity against an honest and candid dissentient from the principles or results of your critical judgment.

Viewed as you justly are as a venerable pioneer and patriarch in the field of hermeneutical science, it is a matter of course that any work from your pen, embodying the results of a careful inquiry upon any point of biblical interpretation, should be received, in the first instance, with a feeling of profound deference by the Christian public. This is known to be a department to which you have been long devoted, with which you have become extremely familiar, and in which it is conceded to you, if to any man, to speak as one having authority—the moral authority, that is, which is naturally accorded to deep knowledge, to valued services, to conceded distinction in any sphere of intellectual research. These are all circumstances which in your case conspire to give an acknowledged weight to your uttered opinions on the whole class of subjects embraced in the field of sacred letters, and render one of less eminence slow to cherish doubts of the soundness of reasonings to which at the same time he may find himself unable fully to assent. So, at any rate, it is with myself. I have read, and re-read, and read again, your recent work entitled “Hints on the Interpretation of Prophecy,” and though every perusal has only tended to confirm my first impressions of the erroneousness of each of your main positions, yet my sentiments of general respect and deference have incessantly thrown a bar in the way of a positive rejection of your conclusions, and remanded me again to a fresh reading of the volume.

In the final issue, fealty to truth, or to apprehended truth, has triumphed over all counter-considerations, and I have felt constrained, through the present medium, and in the spirit of fraternal kindness, to enter my humble protest against each of the three leading propositions which you have assumed to maintain in the volume before me. But a protest without proof will of course have no weight with you, nor will it be entitled to any. I propose to give the reasons, at some length, for my respectful but decided dissent, and for the freedom with which I may canvass your views and state my own, I shall confidently count upon your liberal construction. As I avail myself of my own pages as the vehicle of my remarks, I cheer-

fully proffer to you the use of the same medium through which to communicate any reply which it may seem good to you to make.

The aim of your work is to administer a wholesome antidote to the extravagances of prophetic interpretation which are unhappily so rife at the present day. In pursuance of your object you select the three following propositions for discussion, in regard to each of which, you strenuously maintain that it is untenable and false:—

1. The double sense of prophecy.
2. That prophecy is not intelligible prior to its fulfillment.
3. That a day stands for a year in the designation of prophetic time.

Before coming to the discussion of these points, you throw out a few prefatory remarks in regard to the general principles of interpretation, upon which it may be well to bestow a passing notice. "The origin and basis," you observe, "of all true hermeneutical science are the reason and common sense of men, at all times and in all ages, applied to the interpretation of language either spoken or written." The rules and canons of interpretation are the spontaneous promptings of our rational nature; science does not originate them any more than grammar originates language, of which, in fact, it merely makes out a digest of the actual usages. Consequently there is no room for the assertion of arbitrary principles of interpretation, as the true rules are instinctively prescribed by the very constitution of our nature, and principles inconsistent with the general laws which nature prescribes are not to be trusted.

To all this I have little to say, except so far as it carries the implication that those who hold to the doctrine of the double sense of prophecy and the other two positions to which you object, do in fact in some way disregard or contravene the fundamental principle which you here lay down. This is a point which I utterly refuse to grant. I do not hesitate to affirm that the theory of a double sense of prophecy is as *rational* as the reverse, and this you will yourself readily concede, provided it can be shown to be *true*. Whether it be true is the question which I shall endeavor to solve in the sequel.

Your remarks on this head, would, I think, have been more complete, to say the least, had you adverted to the fact, that inasmuch as there are different styles and species of composition among men, so there are different principles of interpretation applicable to each. It is the office of reason and common sense to recognise this diversity, and to interpret the language accordingly. Buffon's Natural History and Æsop's Fables have both of them much to say of beasts and birds, but who does not see that the principles involved in the interpretation respectively of these two works are *totò cælo* different? The dictates of common sense must of course be adhered to in our construction of each, but nothing is plainer than that we interpret the two on totally dissimilar principles. In like manner, we apply totally different canons of interpretation to Eu-

clid's Elements and to Homer's Iliad, to Shakspeare's Plays and to Ferguson's Astronomy ; yet in no case do we feel at liberty to depart from the laws of an enlightened reason in imposing the true sense upon the words of the writer. In the one case we allow for tropical and allegorical modes of speech ; in the other, we construe the language according to the most rigid exactitude of meaning. *The principles of interpretation depend upon the nature of the documents to be interpreted.*

Apply this now to the writings which compose the sacred volume. I need not intimate to you that the widest diversity of scope and character obtains throughout the compass of the inspired books. You have yourself distinctly adverted to it when you say, "The poetry of the Scriptures is poetry with all its characteristics; the prose is prose; the genealogies are what they purport to be; the historic narrations are histories; the psalms are songs of praise; the proverbs are maxims or apothegms; the plans of the tabernacle and temple, with all their apparatus, are plans for building sanctuaries and furnishing them; prophecy is prediction; preaching is homiletic; allegory is allegory; and parable is parable." Can any thing be more obvious than that these different styles of composition bring into requisition different principles of exegesis? Does it necessarily follow that because we are constrained to inhere in the most rigid literality of a historical narrative, that therefore we must do the same in interpreting a symbolical prophecy or an extatic psalm? Were not this to disregard the most palpable demands of that reason and common sense upon which you so strenuously insist as the proper presiding genius of all hermeneutic exercise?

But I am brought at this point to the direct consideration of your first grand objection to the doctrine of a double sense of prophecy, which I give in your own words.

"The first and great difficulty with this scheme of interpretation is, that *it forsakes and sets aside the common laws of language.* The Bible excepted, in no book, treatise, epistle, discourse, or conversation, ever written, published, or addressed by any one man to his fellow beings, (unless in the way of sport, or with an intention to deceive,) can a *double* sense be found. There are, indeed, *charades*, enigmas, phrases with a double *entendre*, and the like, perhaps, in all languages; there have been abundance of heathen oracles which were susceptible of *two* interpretations; but among even all these, there never has been, and there never was, a design that there should be but *one* sense or meaning in reality. Ambiguity of language may be, and has been, designedly resorted to in order to mislead the reader or hearer, or in order to conceal the ignorance of soothsayers, or provide for their credit amid future exigencies; but this is quite foreign to the matter of a serious and *bona fide* double meaning of words. It bears no comparison with the alleged *ἰπὸναι* in question. Nor can we, for a moment, without violating the dignity and sacredness of the Scriptures, suppose that the inspired writers are to be compared to the authors of riddles, conundrums, enigmas, and ambiguous heathen oracles.

"How then can we make a rule for interpretation, and apply this rule to

the Scriptures, when we are constrained to acknowledge, that no other book on earth, addressed by intelligent and serious men to the reason and understanding of their fellow beings, can bear an interpretation by such a rule?"—p. 14.

You have given in this passage a very explicit enunciation of one main ground of your objection to a double sense, viz. that it forsakes and sets aside the common laws of language. Before attempting to subject your argument on this head to the ordeal of a rigid scrutiny, I will for a moment advert to the definition which you give of the double sense of Scripture.

"If we ascribe to any passage of Scripture a literal, obvious, historical sense, and interpret it as conveying the meaning which its words naturally and obviously seem to convey, and yet at the same time ascribe to these same words another meaning which is occult or obscure, but still is designed to be conveyed by those same words, we then make out a *double sense*."—p. 11.

Upon this definition allow me to remark, that it covers a larger ground than the subject under debate strictly demands. That subject, you are aware, is *prophecy*. The very title which you have given to this department of your work is, 'The Double Sense of *Prophecy*' and we were certainly authorized to expect that the general subject should be treated in your pages under this special limitation. I do not say that you have adopted a mode of discussion which *excludes* the prophetic aspects of the theme, but I do say that the terms of your definition are so framed as to give a latitude to the inquiry not called for by your professed object, and such as unfairly to embarrass the opponent of your views. The real question at issue is not the *general doctrine* of double senses, and least of all as pressed to the extravagant lengths of many of the earlier expositors whether Jewish or Christian. I object therefore to your stating the question in such a form as shall seem to impose upon me the necessity either of receiving this doctrine *in toto* or of rejecting it *in toto*. As a defender of the doctrine to which you object, I am conscious to myself of being placed by this means in a false position, and that in fact a false issue is made on the whole subject. I avow myself a believer in the double sense of prophecy, but I peremptorily refuse to be held responsible for the extent to which the principle may have been carried in our own or in former days by its fanciful and visionary advocates. Every system is capable of abuse, and nothing is more obviously at war with the principles of right reasoning, or with the rules of Christian polemics, than so to conduct a controversy, as to give an adversary no advantage of such discriminations as he may feel compelled to make. Suppose I were to take the ground of opposition to the German school of sacred philology; and should denounce their criticism and hermeneutics *en masse* as replete with the most pernicious neology, tending to unsettle all the

principles of a fixed faith in revelation, and to beget a universal skepticism and atheism; and should qualify this language with no exceptions, distinctions, or abatements; should you hesitate to regard me as a very unfair, unreasonable, incompetent assailant of the school in question? Would you not say that one who *could* not or *would* not hold an even balance and distinguish between the precious and the vile—the sound and the sophistical—was not so much a reasoner as a reviler? Now I do not affirm that the cases are in all respects similar, but certainly you cannot but be aware that there are shades and grades of belief in regard to the doctrine of a double sense, and that it is one thing to hold in unqualified terms the *double sense of Scripture*, and another to hold and defend the *double sense of Prophecy*. Allow me to say then that in all your eloquent *showing-up* of the abuses of this principle you have achieved a victory without a foe, so far as the real *jit* of the present controversy is concerned. I cannot of course deem you capable of a design by any wily arts of logic or rhetoric to throw dust in your reader's eyes, to prevent his perceiving the true merits of the question; but it is certain nevertheless that your definition, and the reasonings built upon it, have the air of making the belief in the double sense of prophecy responsible for all the extravagances which may grow out of the broadest assertion of that principle, and which have been actually evinced in the thousand and one mystic dreams and 'hariolations,' as you term them, of the Jewish and Christian allegorizers.

But to return to the objection. The theory of a double sense forsakes and sets aside the common laws of language. "The Bible excepted," you say, "in no book, treatise, epistle, discourse, or conversation, ever written, published, or addressed by any one to his fellow beings, (unless in sport, or with an intention to deceive,) can a double sense be found." The question here becomes one of a matter of fact. Put it then upon this issue. I would appeal at once to Bunyan's *Pilgrim's Progress* as a work strikingly in point. Does not that wondrous allegorical fiction contain a plain primary historical sense conveyed by the letter of the narrative?—a sense with which your children were delighted at an age when they could not possibly grasp the engrafted spiritual purport which it conveys to the mind of the mature Christian? Do not the varied incidents of the Slough of Despond—the Wicket-Gate—the Interpreter's House—the Hill of Difficulty—the Chained Lions—the Contest with Apollyon—the Imprisonment in Doubting Castle—the Crossing the River—all convey a *sense*? Does the writer use words which are not the vehicles of ideas? And if his words impart *ideas*, do not those ideas form a *sense* in the reader's mind? No one will affirm, of course, that the literal sense is *all* the sense which the writer intended; but the question is, whether it is not properly a *sense*. If it be, then it would seem that your sweep-



ing assertion to the contrary stands somewhat urgently in need of qualification.

If I were disposed to multiply examples of this kind of composition even in our own language, I could easily cite such works as *Æsop's Fables*, *Swift's Tale of a Tub*, *Gulliver's Travels*, *More's Utopia*, *Harrington's Oceana*, and a multitude of others, in regard to which no one would ever think of questioning that a double sense is involved in them. But passing by these I will enter at once into the domain of Revelation, and see if we are not confronted by the evidence of a double sense equally indubitable there also. What shall we say to the following *conversation* addressed by Nathan to David, 2 Sam. 12: 1-6:

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing save one little ewe-lamb, which he had brought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drink of his own cup, and lay in his own bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold, because he did the thing, and because he had no pity.

Is there no double sense here? And if there is, was it employed "in sport," or "with an intention to deceive?" The natural impression certainly would be, that if Nathan was ever serious in his life, it was on this occasion.

Take, again, the words of Christ, John, 2: 19, "Destroy this temple, and in three days I will raise it up." Is it a violence done to all established usages of speech among men to recognise a sense beyond the letter in this language?—or, in other words, a *double sense*?

But you will probably reply, that in both these instances there is indeed but *one* sense; that that which may be termed the secondary or ultimate sense is in truth the *only* sense which the speaker intended to convey, and consequently that these examples furnish no proof of the principle in question.

We are reduced, then, to a debate concerning the genuine import of the phrase "double sense." I contend that in the passages adduced there is, in the strictest propriety of speech, a twofold sense, a primary and a secondary. You reclaim and maintain there is but one. How shall the matter be determined? For myself, I am willing it should be brought to the test of your own definition—a definition stated in the most unqualified terms: "If we ascribe to any passage of Scripture a literal, obvious, historical sense, and in-

interpret it as conveying the meaning which its words naturally and obviously seem to convey, and yet at the same time ascribe to these same words another meaning which is occult and obscure, but which is still designed to be conveyed by those same words, we make out a *double sense*." I would ask then, does not the parable of Nathan answer perfectly to these conditions? Do not his words convey a "literal, obvious, historical sense," as much as if he were relating a plain matter of fact, to which no ulterior import pertained? Does not the term 'lamb' convey the idea of a *lamb* as truly as it conveys the idea of the *wife* of whom David had robbed Uriah? Is there not then in this address a primary as well as a secondary sense? So in our Saviour's words, does not the term 'temple' convey, in the first instance, the idea of a structure of stone, the very idea which the Jews took from his language, as is evident from their reply, and is not this idea a *sense*? Yet we are immediately informed that he spake of the temple of his body. Is there not a double sense here?

I admit at once that the *leading scope* of the speakers in this and all similar instances is conveyed by what I have denominated the secondary or ulterior sense; but I contend nevertheless that the literal and primary sense is a *sense*, and that it is so by the very terms of your definition. Whether it be a sense that can fairly be said to enter into the speaker's or writer's design, is a very trivial question, since it is obvious that by the nature of language he could not employ the words which he does, without conveying the sense which he does. Again, then, I would submit whether this principle of interpretation "forsakes and sets aside the common laws of language." Do I commit an outrage on reason and common sense in recognising a *double* import in these and a multitude of similar passages in the Old and New Testament Scriptures? How can I be going counter to the laws which govern the process of interpretation in regard to all other books, when it appears that there are in fact multitudes of books which imperiously require to be interpreted on this very principle, and on this alone? And yet you say, "We are constrained to acknowledge that no other book on earth, addressed by intelligent and serious men to the reason and understanding of their fellow beings, ever had an interpretation by such a rule!" You will have inferred that I, at least, feel none of the 'constraint' which prompts to such an acknowledgment.

In reply to the argument which you have thus urged against the doctrine of a double sense, you hypothecate the following answer for your opponent: "The Bible is a *divine* book, and since God is the real author of it, we must not expect to place it on the basis of common books." And you significantly inquire 'how we can be satisfied with such an answer?'—a question that is very appropriately put. But I would inquire who it is that *gives* such an answer. The true answer to your objection is, to deny the truth of

the assumption on which it rests. Nothing, I conceive, can be farther from the fact, than that the admission of a double sense in the sacred writings isolates them from all community of character with human productions. Especially shall we be convinced of this when we advert to the oriental origin of the inspired books. Written, many of them, in the earlier ages of the world, and by and for a people whose very genius was mystical, who have always been renowned for their love of allegory and parable, whose poetry, theology, philosophy, and higher forms of composition were all pregnant with double senses, what more natural than that the inspired oracles should partake, more or less, of the same character, and require to be interpreted by the same laws? The wisdom and theology of the Egyptians was couched for the most part in hieroglyphical representation; and the transition from pictured hieroglyphics to verbal symbols and emblems, metaphors, allegories, and dark sayings, all instinct with an inward meaning, was in the progress of refinement both natural and inevitable. Under these circumstances, therefore, the true ground of wonder would be *not* to find the Scriptures distinguished, particularly in the poetic and prophetic parts, by this symbolic style, and replete with a latent sense.

But such a paradox does not exist to baffle and disappoint all our preconceptions; the actual attributes of Revelation in this respect perfectly accord with our *a priori* anticipations, and if there is any thing now to excite our astonishment, it is that such a peculiarity of the Scriptures should be denied, and the denial attempted to be sustained by the argument, that to admit it would be to forsake and set aside the common laws of language, and in fact to make the Bible an unintelligible book! Such is clearly the drift of your reasonings, and on no point is your pen more emphatic than in the endeavor to convince your reader, that if the Bible contains double senses it is unintelligible, and therefore no revelation. "How can the Bible be what it is, viz. *a revelation* from God, provided its diction and the principles of interpreting it are to be regarded as entirely different from those of all other books?" "Why should we suppose, because the Bible is a divine book, that its manner, style, or diction differs essentially from those of all other books?" "A revelation (so called) to man, which is clothed in words not employed agreeably to the *usus loquendi*, and not to be interpreted by the usual principles of exegesis, is of course no revelation at all. It is in vain, therefore, that we seek for any *rules* by which such a book can be explained." "A *divine book* must, like all other books, be *intelligible* in order to be useful; and if intelligible, then it must conform to the *usus loquendi*, both in respect to the choice of words and the meaning of them. How then can the Scriptures present us everywhere with examples of the *ίνόρεια* or *double sense*, when we find, and expect to find, such a sense in no other grave book on the face of all the earth?"

Be assured, my dear sir, if I were to spread a whole line of exclamation-points across my page, it would be a very inadequate expression of the surprise which I cannot but feel in view of the citations now given, and of a multitude of others of similar import with which your volume abounds. You in the first place make your imaginary opponent admit the truth of the charge which is manifestly false, viz. that the double sense necessarily implies the setting aside the ordinary laws of language, and then you turn upon him with a plea which is manifestly fallacious, viz. that the admission of such a sense necessarily renders a revelation from God unintelligible. If I knew from what quarter to cite a more glaring instance of logical *non sequitur*, I should certainly adduce it, in order, by the effect of juxtaposition, to exhibit yours in its true light. "Either God has spoken *more humano* by men to men, or he has not spoken what they can with any good assurance pretend to understand without miraculous aid." Pray, how does this follow? What should necessarily render a parable unintelligible? The design of the author is to impart some kind of instruction. May not this be conveyed in the form of a parable, type, symbol, or allegory, as well as in any other? Is the Pilgrim's Progress unintelligible because it has a double sense? Is the same kind of composition unintelligible when adopted into the Bible? Suppose that the work of Bunyan was written by an inspired apostle and made to form a part of the sacred canon; would it necessarily be unintelligible? Would it be a violation of the laws and usages of language, and would it be vain to think of subjecting it to the usual rules of exegesis? Yet I do not see but this inevitably follows from the principle of your essay.

I do not suppose you will admit this as a legitimate deduction from your theory, but I have looked in vain for any qualifying remark which should arrest such an inference, and forbid its being carried to this result. You affirm, without reservation, that inasmuch as God speaks to men *with the intention of being understood*, therefore we must discard double senses, as the admission of them implies a mode of speech never employed by men in their communications with each other; and consequently a revelation embracing it must be so far unintelligible. If you do not mean to affirm thus much, why not limit your statements, and inform us precisely to what extent you would have them apply? For myself, I am utterly unable to discover those obvious guards, distinctions, and qualifications, which a sound course of reasoning would have planted around positions so important as those assumed in your work; nor can I see that your professed design of merely giving 'hints' instead of writing a formal treatise on the subject, can excuse an omission which leaves your premises and your conclusions so open to assault.

I have thus far considered the burden of your first objection to the doctrine of a double sense, viz. that it forsakes and sets aside

the common laws of language and makes revelation unintelligible. I have endeavored to show that neither of these positions is tenable. The fact that a passage of Scripture contains a meaning ulterior to the literal is no infraction of the usages of language, because the words signify in the first instance precisely what they would do were no ulterior sense conveyed. The office of the biblical exegete is to determine by the aid of the Lexicon and the *usus loquendi* the native literal import of the various terms and phrases employed. This is to be done, in the first place, entirely independent of any secondary or occult meaning which may be affirmed to be embraced within the scope of the writer. The fact of the existence of a secondary sense does not destroy the primary, and the usages of language have to do with the primary sense. Because the word 'temple' in a particular application carries with it an involved reference to the Savior's body, it does not on that account lose its original meaning of a religious edifice. How then do you charge it upon this mode of interpretation that it does violence to the laws of language? The laws of language are not concerned in the matter at all. It is simply a question of *fact*, to be determined by its appropriate evidence, whether a superinduced meaning is to be recognised in certain passages or not. The *literal* meaning of the terms employed forms no part of this evidence, for no one can doubt for a moment that any word, or any number of words, can be so used as to convey a sense which shall properly be said to be *grafted* upon the literal. Such is most palpably the case with the parables of Scripture, and I should like well to see the reason assigned why God may not utter a parabolic prophecy as well as a parabolic precept. The same remark will apply to symbols. If I should affirm that the locusts of the fifth trumpet of the Apocalypse couched under them a latent sense, and symbolized *men*, do I thereby deny that the term 'locusts' means locusts, and lay myself open to the charge of waging war with the established laws of language, and turning the oracles of God into confusion? Do I hereby put myself in such an attitude as an interpreter as to authorize any man to say to me in the language of your essay:—"The very name, *ἰνόρροια* or *occult sense*, shows that the meaning in question is not deducible from or by the laws of language; for it is against the usage of all times and nations to employ language in such a way." Surely this sweeping declaration imperatively requires to be qualified, not to say retracted, after the evidence which I have adduced of its unsoundness.

Conceiving, as I am forced to do, that these statements have been *inadvertently* left thus unguarded, I am unwilling to press any advantage that is in this way thrown into my hands. It is obvious that a mature revision of your views would give another aspect to this part of your essay, and that you would not, in taking ground against the double sense of Scripture, lay the axe at the root of

all forms of symbolic and mystical speech. But I cannot, in this connexion, forbear to advert to another sentence which affords perhaps one of the most striking specimens to be found in the book of that loose kind of expression over which an unsparing opponent would naturally exult as one that had "found great spoil." In p. 16, you say ;—"A revelation must be *intelligible* or it is no revelation. It must be made in language that men have been accustomed to use, or they have no key to it. And if it be made in such a language, then it must be interpreted by the common rules and usages of language, or else there is no key again to the meaning. A revelation in the peculiar language of angels, (if they can be supposed to use a language,) would have no meaning and be of no use to men. Who possesses the appropriate dictionary or commentary? Who has studied the grammar and idiom?"

Here, my dear sir, I must be allowed to say, that so far as the force and pungency of an argument depends upon the logical precision of the terms employed, yours in this instance must be regarded as failing sadly in its execution. Your reader is greatly confounded by your use of the word 'language.' This word you know, as applied to the medium of discourse between men, is often synonymous with 'tongue,' and is used to designate the Latin, the Greek, the Hebrew, or any other language we may have occasion to mention. In another sense it points out a particular *style* or *species* of discourse, as when we speak of the *language* of poetry, the *language* of passion, the *language* of rhetoric, the *language* of symbol, the *language* of science. Now in saying that a revelation in order to be intelligible must be couched in a language which men are accustomed to use, the query naturally arises what you mean by it? It can scarcely be possible that you use the term in the latter sense, or that of a peculiar style of composition, for a single glance of thought is sufficient to convince any one that the *language* of parable, which has in its own nature a double sense, is just as intelligible as the language of the plainest didactic discourse. If the former is your meaning, and you would intimate, that a divine revelation must necessarily address itself to men in a *human* in contradistinction from *angelic* language, I am at a loss to conceive against what form of erroneous opinion you could deem it necessary to launch such a self-evident truism as this. Has any such view ever been broached of the theory of double sense, as could justly subject its abettors to the charge of virtually introducing any other language than such as men are accustomed to use? If not, "what do your arguings prove?" Is there any ground for the alternative to which you reduce the position of your opponents? Does the principle for which they contend involve in any sense a consequence equivalent to the necessity of embodying revelation in a new and unknown tongue? If so, how? What violence is done to the Greek or Hebrew language—what departure implied from

the laws or usages of either—if in reading Mal. 4: 5, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord,” I adopt the Saviour’s interpretation and understand it of John the Baptist? Here by the terms of your own definition is a direct, palpable, undeniable instance of double sense, and double sense of *prophecy* too; and yet you affirm that the *principle* which maintains this is a principle that will not admit of a revelation being communicated to man in a human language! Can any thing be more unfounded? Is it possible to refrain from applying to your own language the character with which you so groundlessly charge the principle maintained by your opponents,—“It is no more than sounding brass and a tinkling cymbal; for it neither gives any distinct, articulate, intelligible sounds, nor does it represent them to the eye.”

Your reply to this I presume will be, that as your general drift has relation to the *double sense of prophecy*, it is no more than fair that your language should be interpreted in view of that fact. To this consideration I am willing to give all due weight; yet as you begin by laying down the *principles* on which you reject this species of double sense, and as these principles do inevitably draw after them the consequences which I have alleged, I cannot be deemed guilty of any unfairness in expressing the legitimate results of your reasoning. In my next I shall be happy to meet you on the bearing of your positions in their stricter reference to the subject of *prophecy*.

With sentiments of high respect and esteem,

Your friend and brother,

GEO. BUSH.

FOR THE HIEROPHANT.

#### THE PRE-MILLENNIAL ADVENT OF CHRIST.

DEAR SIR:

“The theory of the second personal and visible advent of the Saviour at the opening of the grand sabbatical period of the world, whether this be termed the Millennium or the New Jerusalem, is in my opinion one of the most baseless of all the extravaganzas of prophetic hallucination.”

Such is your opinion, as expressed in the last number of the Hierophant, of a theory, which, nevertheless, has been embraced by a very large portion of the real *students* of prophecy in every age of the church. I willingly avail myself of your generous permission to put in a plea against the justice of a sentence, as summary as it is contemptuous.

The decision itself, indeed, I regret much more than the ponderous severity of the terms, in which it is rendered; although, should the reasons, when they are forthcoming, be found to sustain it, there is not one of your readers, I trust, but will be able to rejoice in the overthrow of an error, which may now seem to him to be sanctified, not only by the venerableness of its antiquity, Christian as well as Jewish, by the

authority of many mighty names, and the faith and prayers of many devoted hearts, but by the distinct and harmonious utterance of "the oracle of God." Such an one, however, has nothing for it, in the mean time, but to walk still in the light of "the blessed hope" of the speedy and "glorious appearing" of his Lord. He may even be so far deluded as to believe, that the much esteemed Hierophant himself might be driven, by clear logical inference from certain cardinal points in his own creed, to *return* to the service of the altar, at which he once ministered, but which he now pelts with stones sharp and heavy, like that which it is my purpose, if possible, to fling back. Let one argument for the present suffice, and that one suggested by the very page, which is—I cannot, of course, say adorned by the above truculent note.

There, while commenting on 2 Pet. 3: 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," you refer to Isaiah 65: 17, as the only place in the Bible where such a *promise* is met with. Hence you conclude, that it is one and the same glory which "awoke to ecstasy" the harp of the Hebrew seer, and drew forth the aspirations, not less fervent, of the apostle of Christ. This method of proof I regard as irrefragable, and I was not in the least surprised, that your antagonist flinched from it. But let us try, my dear sir, whether your artillery cannot be turned with equally destructive effect upon this note of yours.

In that same third chapter of his second Epistle, Peter is warning the church of the scoffers of *the last days*, who should "come walking after their own lusts, and saying, Where is the promise of his coming?"—and seeking to quiet and strengthen themselves in their infidelity by a philosophical—falsely so called, as it is really nothing more than a very vulgar—reliance on the asserted regularity of nature. In opposition to these men the apostle sternly vindicates his Master's fidelity; "the Lord is not slack concerning his promise."

Now the question between us is, What kind of *coming* is here meant; personal, or not? And this will be determined by the test you applied so successfully in the other instance;—*What promise of Christ* is here referred to? Where in the gospel do we meet with it? The answer must be, in John 14: 3, and the other kindred passage—"I will come again." But is *that* not a personal coming, when he comes to "receive us unto himself, that where he is, there we may be also?" If it is not, then there is no such thing *promised* in the Bible, and no such thing is to be looked for by the church, and the sooner she comes to know it, the better. On the other hand, if the *promise* recorded by the Evangelist relates to a future glorious and visible return of Emmanuel, then so does the believing anticipation of the apostle; and it is conceded, that the coming mentioned by the latter *precedes* the creation of the new heavens and new earth, both of Peter and Isaiah. Therefore, the coming, which precedes that golden age for which the creature groans, is personal also.—I confess, I am tempted to put down here a—Q. E. D.

J. L.

New-York, April 6th, 1843.

#### REMARKS.

We are well aware of the imposing array of venerable names by which the prophetic theory advocated by our correspondent is surrounded, as if it were the bed of Solomon guarded by "threescore valiant men of Israel, all holding swords and expert in war." Still we can yield to *authority* only so far as it is yielding to *evidence*.



dence. No evidence yet adduced by the Millennarian school has availed to satisfy us of the truth of their grand position, that a *personal, visible* manifestation of Christ in the clouds of heaven is to be expected by the church anterior to what is usually termed her 'latter-day glory.' Nor does the brief but pithy and ingenious argument which he has woven from the web of our own loom suffice to conquer our dissent. We remark in reply,

1. That it strikes us as by no means certain that the 'promise' spoken of by Peter is the same with that given by the Saviour to his disciples. The discourse of which it forms a part was addressed to his immediate disciples with a view to relieve and comfort their despondency in the prospect of his speedy departure from them. He tells them that he is going to prepare a place for them, and if he does this, he will come again and receive them to himself, that where he is there they may be also. What does he intimate by this, but that he is going to heaven, which he was to make accessible to them by his atoning death, and that in due time they also should be received thither, to enjoy in his presence that felicity which his meritorious sufferings should procure for them? But when was this to be? Does he refer them to a future coming so distant as the period of the new heavens and new earth of which Peter speaks? Is it accordant with the prevailing language of the New Testament, to represent the happiness of saints as delayed to the time of the final consummation? Is it not rather a happiness which is entered upon by each individual believer as soon as he is dismissed from the flesh? Does our blessed Lord teach any other doctrine in these words? Does he indeed pass over the long interval between death and the resurrection as of no account, and poise the weight of their glorious expectancy on the promise solely of his second appearing at the end of the present dispensation? Surely we do not so interpret the tenor of the inspired teachings, nor do we conceive it in the slightest degree probable that such a sense was gathered from the words by the disciples themselves. It assuredly does not tally with the general scope of the apostolic writings. Paul cannot well be understood as expressing any other idea than that his being absent from the body was his being present with the Lord. And as to Peter himself, we imagine he could hardly have spoken with so much composure of putting off his earthly tabernacle if he were not inspired with the faith of immediately assuming an heavenly one. If therefore he did not understand the promise of the Saviour's coming again to his disciples as the same with the promise of his coming at the period of the great catastrophe of which he speaks, we of course are not at liberty to identify them. And certainly there is very little reason to suppose that our Lord meant one thing and that Peter understood another. We are shut up therefore, so far as we can see, to the conclusion, that the Saviour's promise of coming again to his

disciples was his coming to them *at their death*. If we adopt not this construction, then as an alternative we must, it would seem, have recourse to another, not very improbable, which would make our Lord's promise to have been fulfilled to his disciples in their lifetime subsequent to his death and resurrection, in a *spiritual coming*, and *cohabitation* with them—a view which is perhaps favored by the purport of what follows. He there assures them that he will not leave them comfortless, or orphans, but that he *will come to them*, i. e. by his Spirit. "Yet a little while," says he, "and the world seeth me no more; *but ye see me*," i. e. *ye shall see me* with the eye of faith. Again, "He that loveth me shall be loved of my Father, and I will love him, *and will manifest myself to him*." Consequently he would *come* to him in order thus to *manifest* himself. So a little below, "If a man love me he will keep my words; and my Father will love him, and we *will come unto him and make our abode* (*μὴν mansion*) *with him*." All this we think may be fairly interpreted of that very *coming* which constituted the promise to his mourning followers. The probability of this being the true sense grows upon us by reference to a subsequent verse: "Ye have heard how I said unto you, I go away and come again unto you;" that is, 'you now, after the explanation I have given you, understand what I meant by saying that I would go away and come again unto you; and if you comprehended the true import of the promise you would rejoice rather than grieve in the prospect of my departure. You would see that so far from its being a loss to you, it would be a decided and precious gain.' He would come to them in the rich communications of his spiritual presence, and by bestowing upon them all the real blessings of his society, 'receive them unto himself.' It is clear then that J. L. hazards not a little in saying, that if this promise relates not to a 'future, glorious and visible return of Emmanuel, then there is no such thing *promised* in the Bible!' We doubt if, upon mature reflection, he would be willing to attach his own personal cherished anticipations to a view of Scripture which speaks so ambiguously in his favor; nor do we believe he would consent to peril the general reception of his views by insisting upon the alternative which he has mentioned.—But,

2. It is certain that Peter *does* allude to a promise of Christ's coming, though a very different one, we contend, from that of which the Saviour himself speaks to his disciples. That promise we are ready to agree with our correspondent is to be fulfilled *prior* to that period which is usually termed *Millennial*, but we believe it to be a coming in the power of his Spirit, in the illumination of his truth, in the mighty acts of his providence. But the evidence of this will be involved in future expositions of the prophetic oracles, to which we will beg leave to refer our respected correspondent.

Ed.

THE JUDGMENT OF THE LITTLE ONE, SUCCEEDED BY  
THE EVERLASTING KINGDOM OF THE SAINTS.

EXPOSITION OF DANIEL VII. 9—28.

THE VISION.

I BEHELD till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was* like the fiery flame, and his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, *that* which shall not be destroyed.

THE GENERAL EXPOSITION.

I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, *are* four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

THE PARTICULAR EXPOSITION.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom

and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

The preceding chapters of the book of Daniel are partly prophetical and partly historical. From the commencement of the seventh chapter to the close of the book the matter is purely prophetical. The scope of the Spirit, under whose prompting it was indited, is to shadow forth the character, career, and catastrophe of that grand persecuting antichristian power represented by the fourth Beast, which we shall here assume, with the great mass of commentators, to stand as an adumbration of the Roman empire in that ecclesiastico-political state in which it is set before us in the parallel vision of John, Rev. xiii. and xvii. In addition to this, another object of the Holy Ghost is to announce the ushering in, upon the destruction of the Roman power, of the spiritual and everlasting kingdom of Christ and his saints, who are to "take the kingdom, and possess the kingdom for ever, even for ever and ever."

Upon a somewhat extended, minute, and critical exposition of this vision we now propose to enter, and with a view to expending our research upon that which is most important, we shall waive all consideration of the three former Beasts, and all attempts to establish the soundness of the conclusion which makes them representatives of the three great monarchies of antiquity which preceded the Roman, viz. the Babylonian, the Medo-Persian, and the Grecian. In a formal and elaborate commentary on the entire book of Daniel this point could not properly be taken for granted, but would form an indispensable part of the labors of the expositor. For our purpose it does not. For the same reason we shall not attempt the proof of the position, that Daniel's vision of the four Beasts is of identical scope with Nebuchadnezzar's vision of the great Metallic Image, the fourfold materials of the one answering to the four Beasts of the other; and the stone cut out of the mountain without hands corresponding with the kingdom of the saints which eventually abolished its worldly predecessor. Our aim is of another nature. We propose if possible to ascertain the true character of the Judgment here depicted, and by a careful collation of other scriptures to determine its relations to the series of events connected with the Second Coming of Christ and its grand cognate futurities. The theme must be admitted to be full of interest, and the results to which we may come cannot fail to have an important bearing upon some of the prevalent prophetic theories which are causing at the present moment such a feverish ferment in the public mind.

As no discussion of the subject-matter before us can afford satisfaction to reflecting minds which does not deal with the original language of the prediction, we shall offer no apology for the most free and frequent appeals to the inspired Hebrew and Chaldee of the prophetic text, nor for giving our whole disquisition the air of a critical exegesis, such as a scholar would furnish to scholars, though we shall entirely fail of our purpose, if we do not at the same time render it easily intelligible to any one who shall tax himself with the trouble of a perusal. We are aware that it is hardly possible to avoid a degree of tedium in following out the minutiae of verbal criticism; but words are the essential elements of all language, and no royal road to an author's meaning can save us the labor of an exact pondering the import and use of the terms which he employs. This is peculiarly the case in the condensed and mystic style of prophecy. Words, which are always the symbols of thought, are there more pregnantly symbolical than in any other species of writing, and as they often can be understood only by obtaining the peculiar key which will decipher their import, a laborious investigation into the *usus loquendi* of terms and phrases is absolutely enforced upon him who would completely lay open the sense of the prophetic oracles. No principle of sacred hermeneutics is a more obvious dictate of common sense, or more generally admitted as such, than that in order to compass the genuine scope of the inspired penmen we must, as far as possible, put ourselves back into the times and circumstances in which they wrote, surround ourselves with their associations, and familiarize ourselves with their modes of thought. This will of course impose upon us the necessity of a most exact scrutiny of the import of words, and a nice discrimination of the various shades of meaning attached to the same word in different relations. This can only be accomplished by a large display of verbal parallelisms, and especially by tracing the same predictions through other parts of the Scriptures. In prosecuting our inquiries, therefore, as to the meaning of Daniel, we shall necessarily be led into an extended notice of several kindred prophecies in the Apocalypse and other portions of the New Testament, which are evidently founded upon those of the Old Testament: an unsealing, as it were, of the book which he was commanded for the present to seal up. In thus developing the close inter-relation of these two classes of prophecies, we shall hope to throw some important light upon both.

## Ver. 9.

CHAL.

ENG. VERS.

חָזַה חֲזִית עַד דִּי כְרִסְנָן רְמִי  
וְעִזִּיק יוֹמֵן יָתֵב לְבוּשָׁה כְּתֹלָג  
חֵזֶר וְשֹׁעַר רֹאשֵׁהוּ כְּעֶמֶר נָקֵא  
כְּרִסִּיהּ שְׁבִיבִין יִיגִיר וְלִגְפֻרֵי גֹאֵר  
דִּלֵּק :

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.

## GR. OF THEOD.

Ἐθεώρουν ἕως ὅτε θρόνοι ἐτίθη-  
σαν, καὶ παλαῖος ἡμερῶν ἐκαθήτο,  
καὶ τὸ ἔνδυμα αὐτοῦ, ὥσει χιὼν λευ-  
κός, καὶ ἡ θύβη τῆς κεφαλῆς αὐτοῦ,  
ὥσει ἱριὸν καθαρὸν, ὁ θρόνος αὐτοῦ  
φλὸς πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέ-  
γον.

## LAT. VULG.

Aspiciebam, donec throni positi  
sunt, et antiquus dierum sedit; ves-  
timentum ejus candidum quasi nix,  
et capilli capitis ejus quasi lana  
munda; thronus ejus flammæ igni-  
nis; rotæ ejus ignis accensus.

*I beheld.* Chal. *הָיָה עֵינַי* *I was beholding*, implying a pro-  
longed, intent, and absorbing contemplation of the visionary  
scenery presented to his mental eye. As this phrase occurs re-  
peatedly in the present vision, it is well to have its exact shade of  
meaning distinctly fixed in the reader's mind. It is composed of  
the present participle *seeing, beholding*, and the verb *to be* or *to*  
*become*. It carries with it an implication, first, of an influence  
upon his spirit *ab extra*, by which he was brought into the state of  
prophetic vision. (Comp. *ἐγενόμην ἐν πνεύματι*, Rev. 1: 10.) And se-  
condly, the somewhat protracted continuance of that mental atti-  
tude; a peculiar fixedness of gaze upon the scenery before him,  
as if he were steadily watching it, as it passed through successive  
variations of aspect. 'Being *made to be* in a state of preternatural  
perception, or in a prophetic ecstasy, I continued beholding the  
sublime spectacle spread before me, silently noting its shifting  
phases, till at length a more wondrous change came over the scene,  
than any I had yet witnessed, by which a celestial judicatory was  
arrayed in my sight.' The bearing of this remark will be seen in  
the sequel, when we come to speak of the accident of *time* in con-  
nection with the visioned objects here described.

*Till the thrones were cast down.* Chal. *וְהָיוּ כִּסְאֵי קִדְשִׁי*, rendered  
by most versions *were set, placed, or planted*. The usage that ob-  
tains in regard to the original leaves its true sense in this con-  
nection somewhat doubtful, but the very uniform rendering of the  
following versions will show how large a mass of evidence is ac-  
cumulated in favor of the construction which we have suggested.  
Pagnin. and Arius Montan. "Throni elati sunt;" Jerome, "Throni  
positi sunt;" Syr. "Subsellia posita esse;" Arab. "Ecce sedes po-  
sitæ sunt;" Tindal, Eng. "The seats were prepared;" Genev.  
Eng. "The thrones were set up;" Luther, Germ. "Stuhle gesetzt  
werden;" Diod. Fr. "Les trones fuerent posés;" Bruc. Italian,  
"Throni furono essaltati;" Dutch, "Stoehlen gesetst werden."  
Judging from the obvious import of the word in the *usus loquendi* of  
the Chaldee Targums, it certainly carries with it the idea rather of *vi-*  
*olent dejection* than of *quiet collocation*. The large array of instances  
cited by Buxtorf puts this beyond question. At the same time, the  
authority of the ancient versions mentioned above for the latter ren-  
dering, together with the obvious congruities of the passage, plead  
strongly for the latter sense. Simonis (Lex. see *וָהָיוּ*) gives it this

sense, and remarks, that verbs signifying to *cast*, as the Heb. *רָחַץ* for instance, have often the signification of *laying* or *placing*. This is confirmed by the import of the Chaldee term itself in some few cases, where it is used in the sense of *imposing tribute*, as Ezra 7: 24; 2 Kings 18: 14 (Targ.). Indeed, this very term occurs in the Chal. Paraphrase of Jer. 1: 15, as equivalent to the Heb. word for 'set' (*יָרַד*), 'And they shall come and *set* (*יָרַדוּ*) Gr. *ἰθὺς* every one his throne at the entering of the gates of Jerusalem.' If, however, the former be the true sense, then the import of the prophet's language is, that he beheld till the thrones, i. e. the kingdoms represented by the Beasts, were *cast down*, or, in other words, *abolished* and *destroyed*; an idea undoubtedly in keeping with the drift of the vision. Still, in view of the close connection between the arranging of the thrones and the sitting of the Ancient of days, we prefer the sense of *placing*, *fixing*, *planting*, and the parallel phrase, Rev. 4: 2, *θρόνος ἔκειτο, a throne was set*, comes plainly in aid of this construction. The prophet is about to describe a scene of visionary judgment, and nothing could be more appropriate than to speak of the preparatory *fixing* or *placing down* of a suitable tribunal. He beheld, therefore, till the requisite apparatus of 'thrones of judgment' was prepared, and every thing was ready for the solemn assize to begin.

Yet even in this view of the prophet's scope, we know not that ~~the dominant sense of casting, throwing, throwing down, is altogether inappropriate~~; for we may easily conceive that the action designed to be portrayed was somewhat of a hurried and violent fixing of the thrones, to indicate that God would *suddenly* awake and arise to the judgment which he had ordained. The enormities of the fourth Beast of the vision, his blasphemies, persecutions and outrages, had become so grievous and heaven-daring, that a speedy divine interposition was called for, and accordingly the whole symbolic scenery indicates an order of proceeding violent and expedite, corresponding with the emergency of the occasion. Otherwise it would certainly be difficult to account for the use of *רָחַץ* in this connection, instead of the natural term *שָׁבַח* *placed, set, arranged*.

The imagery, which is to be regarded as purely symbolical, is taken from the judicial usages common among men, and more especially from those of the Jewish Sanhedrim, whose chief judge sat with his assessors on either hand upon seats or thrones of judgment round about in a semicircular form. It is true, indeed, that although a plurality of thrones is mentioned, yet nothing is said of a plurality of occupants. Mention is made of the Ancient of days only, who would of course occupy but a single seat, but there can be no doubt, from the sequel, and from other kindred allusions in the Scriptures, that the saints, who are subsequently said to have possessed the kingdom, formed the celestial conclave, and sat upon

the encircling thrones. But of this we shall have more to say in what follows. We come now to the description of the majestic Personage who occupies the principal place in the scene.

*The Ancient of days did sit.* Chal. עתיק יומין יתב. Gr. παλαιός ἡμερῶν ἐκάθητο. Vulg. Antiquus dierum sedit. The epithet so significantly applied to the Divine incumbent of the throne comes from the root עָתָה to which H. J. Michaelis assigns the primary sense of *enduring, permanent, abiding*, and of which one of the prevalent meanings is to *grow old, to become antiquated*. Thus Job 31 : 7, 'Wherefore do the wicked live, become old (עָתָה), yea are mighty in power?' Is. 23 : 18, 'To eat sufficiently, and for *durable clothing* (עָתָה).' Guided by the general usage of the term, and fortified by the authority of Cocceius and other lexicographers, we deem *Permanent of days*, or *Enduring of days*, a better rendering than *Ancient of days*, inasmuch as the design is to intimate not so much the *past* as the *future* eternity of the Divine existence, for we see no room to doubt that it is the Godhead in the person of the Father, who was here exhibited to the entranced eye of the prophet. This we seem authorized to conclude from the fact, that the Godhead in the person of the Son is in v. 13 represented as being brought to the Incumbent of the throne and receiving from him the kingdom with which he is invested. The designation *Enduring of days* undoubtedly carries with it a latent contrast to the many vicissitudes and the transient nature of the thrones and kingdoms here shadowed forth as the antagonist dominions to that of God everlasting. Of them it might be expected that they should be brought into fearful collision with each other, and that one should vanish before the other, till finally they were all obliterated; but the kingdom which was to succeed them was to be immutable and immovable, because ruled over by him whose sovereignty is as lasting as his being, and to whom it is said with a propriety which none can challenge, "of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt *ENDURE*; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end."

We are not of course to suppose that the scene here disclosed is any other than symbolical. No one at all acquainted with the genius of the prophetic writings will understand this as describing the *actual verities of things*. Our Saviour assured the Jews that as to his Father, they had "neither heard his voice at any time, nor seen his shape," and Paul utters an equivalent declaration when he says of God, "whom no man hath seen nor can see." The remark of Calvin on this head is singularly appropriate and striking: "God certainly neither occupies any throne, nor is transported by wheels; but as I have said, we are not to imagine God



as he appeared to his prophets and other holy fathers. He merely assumes various aspects in accommodation to the conceptions of men, to whom he would exhibit some sign of his presence."—*Prælect. in Dan.* 7: 9. The sudden erection therefore of this visionary throne and its occupancy by the Divine Majesty, surrounded by the heavenly conclave, is intended merely to convey to the mind, under the most impressive imagery, the idea of a grand order of providential events, the main character of which should be judicial and penal, and the issue of which should be to consume and waste away the formidable power against which they are arrayed. Although it be true that God never ceases to rule and to judge in the midst of the earth, though his great administration never slumbers, yet its visible effects are not always equally manifest; and hence when in a scene like this he is represented as ascending a tribunal and commencing a process of judgment, it implies that he had previously remained in a state of comparative quietude, and suffered his enemies to rage and prevail, but that now he begins to put forth the signal demonstrations of his power in providential acts, the source and the object of which cannot be mistaken. Thus after having permitted the tower-building hordes on the plains of Shinar to advance near to the consummation of their nefarious aims, as if he had hitherto taken no notice of their proceedings, he suddenly rises from his seeming inaction and says, "Go to, let us go down and confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city." This going down and visiting the tower with the design of dispersing its builders is all couched in the anthropomorphic style, which is so frequently employed in the sacred writings in accommodation to our imperfect modes of thought. The same kind of diction reigns throughout the vision before us. The actual realities of the divine providence, which were to be witnessed on earth, are here pictorially shadowed forth under the image of a judgment scene transpiring in the spiritual world. The protracted forbearance of heaven, which had been so long abused by the despotic lordships of the earth, is here represented as coming suddenly to an end, and the mighty Avenger of his cause and his people enters upon the work of judgment and retribution. In the execution of this work, as he is presented to us under a human semblance, so we find a striking congruity of attributes in the remaining particulars of the description, which are now to be considered.

*Whose garment was white as snow, and his hair like the pure wool.* Chal. *לְבִישׁוֹ כְּחֹלֶת הַשֶּׁלֶג*, lit. according to the accents, *his garment was as the white snow*, where the word 'garment' is to be understood collectively as equivalent to *vesture*, implying the *whole* of the attire with which he was clothed. The whiteness, more-

over, is to be conceived of as something glistening, and effulgent beyond all that the powers of language are competent to express. The emblems are evidently those which in all languages are employed to denote a pre-eminent purity and sanctity, and in the Scriptures are constantly used as such, as Is. 1: 18: "Though your sins be as scarlet, they shall be as *white as snow*; and though they be red like crimson, they shall be as *wool*." By the same emblems is the person of Christ described, Rev. 1: 14: "His head and his hairs were white *like wool*, as *white as snow*;" and the preternatural whiteness of the raiment is to be conceived of as answering to that which distinguished the Saviour on the Mount of Transfiguration, Luke 9: 28: "And as he prayed, the fashion of his countenance was altered, and *his raiment was white and glistening*." The resplendent white of his spotless garments indicated the exquisite equity, justice, and impartiality of his judgments, while the locks of his hair, purer than the washed wool of the fairest fleeces, indicate nothing of the imbecility of extreme old age, but the considerate gravity, the ripened reflection, the mature wisdom, the enlightened experience, the venerable authority, and the calm decision, which are naturally associated with the hoary head. The ascription of these qualities to the Occupant of the throne would convey the utmost assurance that no passionate impulse, such as might spring from the unchastened ardor of youth, would sway the sentence that he might pronounce. The spotless robe and the silver locks would involve every needed guaranty of calm consideration and unimpeachable rectitude in the momentous verdict. "With the ancient is wisdom, and in length of days understanding. With him is wisdom and strength, he hath counsel and understanding."

[TO BE CONTINUED.]

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THE press of matter purely prophetic, and of a highly interesting character, which is constantly accumulating on our hands, has induced us to waive the continuation, in this No., of the COMMENTARY ON THE PSALMS, which we had proposed, at the outset, to make a prominent feature of the work. Whether we shall resume it hereafter will depend upon contingencies. We are satisfied that both the material and the demand exist for a publication of far more extended dimensions than the present, devoted to the same object; and we shall hope, before the close of the present volume, to be able to announce the programme of such a work as is evidently called for by the spirit of the age.

## BUSH'S NOTES ON THE OLD TESTAMENT.

DAYTON and NEWMAN, 196 Broadway, continue the publication of Prof. Bush's Critical and Practical Notes on Genesis, Exodus, and Joshua and Judges, five volumes in all, to which another volume on Leviticus will be added in a few weeks. This series of works, answering for the Old Testament the same purposes as Mr. Barnes' for the New, meets with the most decided approval from all quarters. The fifth edition of Genesis has recently been issued from the press, and the third edition of Exodus is just about to be printed.

The publishers hear of frequent instances where Sunday school and Bible class teachers are relinquishing all other commentaries for these, finding in them all they need for the purpose of explanation.

They learn also from the letters of missionaries engaged in translating the Scriptures into the languages of the East, that no biblical work affords them such important aid in that department of their labor as Prof. B.'s Commentaries. This is no more than the natural result of the author's careful study of the most scrupulous fidelity in eliciting the exact meaning of the original, and his peculiar tact in explaining it.

In all the volumes above-mentioned will be found discussions on the more important points of biblical science, swelling far beyond the ordinary dimensions of expository notes, and amounting, in fact, to elaborate discussions of great value. Among the subjects thus extensively treated are : in Genesis, the Temptation and the Fall, the Dispersion at Babel, the Prophecies of Noah, the character of Melchizedek, the Destruction of Sodom and Gomorrah, the History of Joseph, the Prophetical Benedictions of Jacob ;—in Exodus, the Hardening of Pharaoh's Heart, the Miracles of the Magicians, the Pillar of Cloud as the seat of the Shekinah, the Decalogue, the Hebrew Theocracy, the Tabernacle, the Cherubim, the Candlestick, the Shew Bread, the Altar, &c.,—in the forthcoming volume of Leviticus will be found a clear and minute specification of the different Sacrifices, the Distinction of meats, the Scape Goat, the Law of Incest, including the case of Marriage with a Deceased Wife's Sister, very largely considered, and a full account of the Jewish Festivals.

## NOTICE.

To SUBSCRIBERS.—Circumstances of a peculiar and urgent nature have entailed upon the Editor an absence of much longer continuance than he anticipated, and the consequent interruption of our regular issue during the interval. For this necessity and the consequent disappointment of his readers, he bespeaks their kind indulgence. He will perhaps be compelled in consequence to fail of accomplishing what he proposed in the outset, viz. to furnish the twelve Nos. in the course of the year. But as he is aware of nothing which will prevent the uninterrupted prosecution of the work, the issue of the remaining portions may be expected as rapidly as the press can bring them out.

There is doubtless an awkward air in dating our successive Nos. so many months behind. Not as the contents of each are entirely independent of the *time* of publication, we have deemed it better to incur for the present an appearance of anachronism, than to allow of a break in the regular monthly order of succession. As soon as the volume is completed, the interruption will have been lost sight of.

The reception with which our enterprise meets, though on the whole decidedly encouraging, yet is not such as to free us from the necessity of requesting the aid of our present patrons in extending the circulation. From the character of the discussions to which our pages are devoted, it is perhaps scarcely reasonable to expect that the work will ever become to a great degree popular, in the book-publishing sense of that term. We must probably count upon speaking to a somewhat select public, to a circle of readers who can appreciate a critical, severe, and thoroughgoing vein of investigation. For this reason, as we can scarcely anticipate any thing more than a pecuniary return sufficient to defray expenses, we certainly cannot prosecute the enterprise with any loss. We must therefore solicit the most prompt payment from those who, for any reasons, have hitherto received the work without paying in advance. The principle on which we are constrained to go is the *cash* principle, and though our bill of arrearages is small, yet we cannot dispense with the least amount that is now due.

# THE HIEROPHANT:

OR

MONTHLY EXPOSITOR

OF

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY

GEORGE BUSH,

Professor of Hebrew in the New-York City University.

No. V. OCTOBER, 1842.

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NEW-YORK:

GARR H. NEWMAN, 122 BROADWAY.

1842.

**THE HIEROPHANT** is designed as a monthly publication, devoted mainly to the subject of Scripture Prophecy, but embracing in its plan other topics of Biblical exposition.

The Terms are \$1 50 per annum, *in advance*; payment to be forwarded (free of charge) to the Editor, 136 Nassau-st., New-York. As the sum is one of rather inconvenient transmission by mail, it is desired that private opportunities should be embraced whenever practicable; or if the amount of two or more subscriptions could be sent in one inclosure at the same time, it would obviate the difficulty in question. Subscribers living in the neighborhood of agents will treat with them, unless opportunities occur for communicating directly with the Publishers or the Editor.

Postmasters are authorized to remit subscription monies free of postage.

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# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. V.—OCTOBER, 1842.

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### DOUBLE SENSE OF PROPHECY.

TO PROFESSOR STUART.—LETTER II.

REV. AND DEAR SIR:

I trust that it is upon no insufficient grounds that I have satisfied myself of the propriety of addressing you in this manner, and through the present medium. I infer from the general tone of the "Hints," that you court the animadversions of candid critics, and that unless your positions can stand the ordeal of the most rigid scrutiny on the part of competent judges, you have no desire that they should obtain currency and receive assent, simply on the ground of the name and authority which urges them. At any rate, public sentiments are public property, and in an age of free inquiry, those who are interested in their purport or bearings will be slow to feel the force of any ban laid upon the most thorough examination of what is thus propounded. As the pages of the Hierophant were intended from the very outset to be devoted mainly to the discussion of *prophetical* subjects, it is obvious that the topics embraced in your volume come legitimately within its scope, and though it be true that I might have given my critique in the more usual form of a review, yet I shall presume upon your indulgent construction of the motives which have induced me to throw it into the epistolary form, bearing the impress of the avowed source from which it originates. As your book deals professedly with the *principles* of biblical interpretation—principles, if true, of the

utmost importance, and going to modify fundamentally our views of the whole structure of revelation ; and principles directly at variance with those which lie at the basis of my own little essays in the same department—I could not but feel that the spirit of the work was a spirit of standing rebuke to the whole train of discussion in which I proposed to engage, and which, unless it could be exorcised by the spell of a most unimpeachable logic, would lower upon and embarrass me in every step of my progress. From this inward consciousness of a direct inter-repugnance between the convictions that have prompted my conclusions and those that have prompted yours, your work seemed, without any such design on your part, to assume a kind of personal bearing on my own cherished sentiments, making me feel that its presiding genius were something to be reasoned *with* rather than *about*: But the genius of a book is only to be addressed in the mind of its author, and before that tribunal do I presume to present the plea with which I would fain hope to break the spell of its reproofing power. Certain it is, that if you are right in your positions I am not only wrong, but *egregiously wrong* ; and the converse, I suppose, must be equally true. Consequently there is no way in which I can propitiate my own good graces but by so substantiating the truth of my views as shall, if possible, compel your assent also ; or at any rate, command your candid consideration.

My former letter, you will recollect, was devoted to the consideration of your fundamental objection to the theory of a double sense in Scripture, viz., that it forsakes and sets aside the common laws of language—that it goes counter to the known and universally admitted rules on which all other books are to be interpreted—and that, consequently, it virtually makes a divine revelation absolutely unintelligible. In reply to this I endeavored to show, that both your facts and your inferences were untenable ; that not only are works constructed on this principle common in all languages, but that so far from being, on this account, unintelligible, they are in fact oftentimes more intelligible, striking, and instructive than if written in a style purely literal and didactic. I endeavored, moreover, to evince, that your positions, from the unguarded manner in which they were stated, went, if carried to their legitimate results, to the utter denial and destruction of the double sense of parable, as well as of prophecy, and that they could not be maintained but by reason of a strange inobservance of some of the most palpable peculiarities of Holy Writ.

But I do not forget that the true question in debate is *the Double Sense of Prophecy*, which I affirm, and you deny. To this point all my remarks more or less directly tend, and their bearing upon it will disclose itself fully as I proceed. But I have not done with some of the earlier averments of your essay, to which I have no doubt you would be prompt to direct my attention as an essential



part of your argument. After giving, in general terms, your definition of what you understand by the double sense of Scripture, you proceed to illustrate it as follows:—

“For example; if the second Psalm is construed as a description of the coronation of David or Solomon on the hill of Zion, and all that is there said be literally and historically applied, and still we go on to find in this same Psalm, that is, in the words of it, a secondary or *spiritual* sense (as it is often named), then we give to it a *double sense*. We first ascribe to it an obvious and historical meaning, endeavoring to make this out in the best manner that we can; and then we suppose that there is a *ὑπόνοια*, i. e. an occult or secondary and spiritual meaning, by virtue of which the Psalm becomes applicable to Christ, the true and spiritual Messiah. So, to produce another example, if we interpret the 45th Psalm as an epithalamium or nuptial song, on the occasion of Solomon's marriage with a foreign princess, and endeavor to adapt every thing in it to the historical sense consequent upon such a method of exegesis, and yet after we have executed this task, we proceed to show, or at least endeavor to show, that a *ὑπόνοια* runs through the whole, by virtue of which we may find a description of the King Messiah and of his union with the Church, then we give to this Psalm a *double sense*.”—p. 11.

For myself, I find no difficulty in admitting the doctrine of a double sense in the Prophets and the Psalms, though I may not recognise it here. I am with you of the opinion that in neither of these Psalms is there more than a single person intended, and that person I believe to be Christ. But whether there may not be *other* Psalms which contain a designed reference to the Messiah under the person of David or Solomon, is a point hereafter to be investigated. At present, I propose to notice a paragraph in immediate connexion with the above.

“I shall not stop here to argue with those, who, finding difficulty in such a direct and palpably occult sense throughout the whole of these two Psalms, expound one part of the second Psalm, for example, as historically descriptive of the literal David, and the other part as belonging to the King Messiah, because it seems incapable of a literal application to David, except by doing violence to the meaning of the words. In like manner do they expound many other portions of the Old Testament Scriptures. I do not stop to argue with such expositors, because the violence which is done to sound rules of interpretation by arbitrarily introducing two subjects of the writer's discourse, when he plainly and obviously presents but one, is so great, that but little danger to the churches can ever arise from such an error. It is so plainly a trespass against the laws of our nature as to the interpretation of language; it is so arbitrary in its proceedings, when it appropriates one part of the text to one subject, and another part, with which it is indissolubly connected, to another and totally different subject; that nothing like a general persuasion of propriety in practising such a method of interpretation can ever be brought about. There are indeed those who so interpret many passages of the Old Testament.”—pp. 12, 13.

“There are indeed those who so interpret many passages of the Old Testament.” Undoubtedly there are; I should be very sorry if

there were not. There is, I contend, no principle of interpretation more sound or rational than that which is here so cavalierly discarded, and consequently no position more hollow and futile than that which professes to set it aside. "Violence done to sound rules of interpretation, by arbitrarily introducing *two* subjects of discourse when the writer plainly and obviously presents but one"! But, my dear sir, whence do you obtain the assurance that he obviously intends but one subject? Is not this the very point in debate? And if so, how comes it that you do not deem it worthy a serious reply? This is the grand position which you have assumed to combat, and your book might as well have remained unwritten as to have left it unnoticed. You speak indeed of the "*arbitrary* introduction" of two subjects instead of one; but the whole controversy hinges directly upon the question whether it *is* arbitrary; and I am strongly prompted to ask whether it is really to the *arbitrariness* of the introduction that you object, or to the introduction at all? No one can plead for an *arbitrary* proceeding in this matter; but the question is, whether there may not be adequate evidence of the *fact* of one sense superinduced upon another in *certain parts* of a Psalm, while we do not perceive it in others? The negative is very far from being self-evident, and he who assumes it without proof must count upon a very extraordinary degree of complaisance in an opponent to induce him to grant it. Be assured, it is no less than asking him to surrender the very last fortress in which he would entrench himself. Upon what principle am I required to admit that the Holy One of Israel is to be limited in his sovereign afflatus to the bounds of certain chapters and verses? Where the Spirit of the Lord is, is there not liberty? May he not come by sudden prompting on the mind of an inspired writer, and make his soul, ere he is aware, like the chariots of Amminadib? Hath any man power over the Spirit either to retain or restrain the Spirit, when he moves with a mighty power of suggestion on the poet's or the prophet's mind, and causes him to be unexpectedly transported beyond himself, and beyond his theme, and rapt into future times? You will recollect that the language of Peter respecting the influence under which the Scriptures were indited is peculiarly strong and significant:—"Holy men of old spake as they were *moved* (*περόμενοι*, borne, carried, impelled) by the Holy Ghost." Is it not evident to any careful reader of the Psalms, that frequently while the writer muses the fire burns, and his language swells into a plethora of import, far transcending the attributes of his apparent theme? What matter of surprise, then, if under this divine impulse he should be made to utter oracles relating to the person or work or kingdom of that glorious Messiah, who was, in fact, the central object of all revelation prior to his coming? That the "*lumen propheticum*," was a "*lumen abruptum*," is one of the Jewish apothegms of which we may well exclaim, "*Q si sic*

omnia!" It is undoubtedly a sound maxim, founded upon the acknowledged fact, that the impulses of the Holy Spirit were of a free and sovereign character, coming and going as they listed. To suppose that because David begins a Psalm with a prayer for Solomon or for himself, he must necessarily be confined to that theme, and no scope given to the Spirit to graft upon his words a Messianic allusion, strikes me as an assumption at once unreasonable in itself, and opposed to obvious facts. Take for instance the 91st Psalm, which, for aught that appears, the Psalmist began to pen with a sole reference to himself, and which is as applicable to himself personally as multitudes of others in the book, and yet, in the course of it, short as it is, he breaks out into language like this: "Thou wilt prolong the king's life, and his years to many generations. He shall abide before God for ever." Can we fail to recognise here a king of higher name than David? Were his years extended to many generations? Was he, in his kingly dignity, to abide before the Lord for ever? An inspection of the Psalm will discover, I think, no intimation previous to this of any other subject than the writer himself. If so, we have an instance in point—an instance where one part of a Psalm is distinguished by a double sense, which is not to be perceived in any other. Similar instances might be accumulated *ad libitum*, but as your assertion stands before me simply as an assertion, for which no sustaining grounds are given, and as to which I perceive no intrinsic evidence of its truth, it will be unnecessary to pause longer in refutation of it. I will only say, that there is sometimes as much apparent need of *inspiration* to enable one to *deny* a double sense, as you think there is in another's being authorized to *affirm* it.

Your remaining objections are founded mainly, (1) upon the difficulty of ascertaining, and (2) of limiting the occult sense of Scripture. You desiderate a competent arbiter, short of inspiration, by whose decisions we shall be bound to abide; and you propose the question, why, like the endless evolutions of the Gnostic eons, three, seven, ten, or forty-nine senses may not be equally developed from a passage as two. Under each of these heads you are pleased to make yourself merry with the recital of numerous ludicrous examples of what you would have us regard as the *legitimate* product of the principle against which you "wax so valiant in fight." You tell us of Origen and Cocceius, and their fantastic allegories—of the Jesuit who read the supremacy of the Pope in the account of the sun's ruling the day, and the moon and the stars' ruling the night—of another who preached seven sermons on the interjection *O!*—and again, of a preacher who took for his text the clause in Ezra 1: 9, "*Nine and twenty knives.*" This is a kind of game of which the hunter of spiritualizing absurdities may easily bag any quantity, however large, in any time, however short. We run over the hyper-mystical vagaries, and are surprised and amused. But when we have fairly

finished our laugh, we begin to catechise the relevancy of such *outré* illustrations to the point in hand, and the result of this is a transfer of a portion of our wonder from the citations to the citer. We find ourselves sadly at fault in the attempt to discover the bearing of these brainsick reveries on the question of *the Double Sense of Prophecy*. Suppose that all these extravagances, and a thousand others equally revolting, may be adduced from the dusty tomes of patristic and mediæval theology, still I may ask if these wild fancies find advocates at the present day? Was it really necessary to summon up these armies of spectral chimeras, to do battle with them so fiercely, and "thrice to slay the slain"? Are the errors and illusions which you thus hold up to "move our special wonder," those which most signally prevail in the quarters that your work was intended to reach? And is not the true question in regard to the *principle* in debate left precisely where it was, notwithstanding this display of abuses which have grown in former ages out of it and around it? You yourself say that in this respect public taste is at last putting its hand more and more upon the extravagances of days that are past. Why then have we not a sufficient security in the growing good sense and intelligence of the age against the dangers of the mischievous or ridiculous excesses of mystic interpretation? Why so eager to carry the torch of rigid inquisition into those regions where the rising sun of reason is continually shortening the shadows of idle hermeneutics that have formerly darkened its surface? Why not trust to the dictates of that enlightened understanding, on which you yourself rely to make the necessary discriminations? "We need not," you remark, "with Cocceius, Bishop Horne, and other writers of this description, find Christ *everywhere* in the Old Testament; nor need we, as has been said of Grotius, come to the conclusion that he is to be found *nowhere* in it. There is some middle path between these extremes." So I say, there is some "middle path," in following which we may steer clear of the extremes of the *literal* and the *spiritual* mode of interpretation. The discovery of this path is the grand object of quest in the present discussion, and as the usage of the New Testament writers in quoting the Old obviously furnishes a very essential clew to the inquiry, I shall enter upon that subject in my next.

Very respectfully,

Your friend and brother,

GEO. BUSH.

THE JUDGMENT OF THE BEAST AND THE LITTLE HORN, SUC-  
CEDED BY THE EVERLASTING KINGDOM OF THE SAINTS.

EXPOSITION OF DANIEL VII 9-28.

[CONTINUED.]

*His throne was like the fiery flame, and his wheels as burning fire.* Chal. כִּסֵּאֵהוּ כְּנֵרִיבִין דִּי נֹר *his throne (was) flames of fire.* That is, so surrounded by and enveloped in fire, that it could scarcely be distinguished from the encircling flames themselves. The imagery is plainly cherubic, and can only be adequately apprehended by bringing it into comparison with that described by Ezekiel. In the vision vouchsafed to him, he informs us that he beheld the four cherubic Living Creatures standing beneath a splendid platform, which he terms a 'firmament,' having the aspect of a 'terrible crystal,' or a cerulean hue, upon which was the 'likeness of a throne,' and upon the throne one seated having the 'likeness or the appearance of a man.' He beheld also the appearance of much fire. "And from the appearance of his loins even downward I saw as it were the appearance of fire, and it had brightness round about. This was the appearance of the likeness of the Glory of the Lord." Beside the Cherubim were also seen four wheels of curious construction, fitted to move in the direction of either of the four faces of the Cherubim, and animated, as it were, by the same spirit with them. The whole may be said to have formed together a kind of living chariot-throne, full of mystic import, upon which we cannot now expatiate, and which we doubt not is to be recognised in the vision of Daniel now before us, only that the cherubic attendants are here resolved into their constituent multitudes — 'the thousand thousands, and ten thousand times ten thousand that stood before him.' As the entire gorgeous apparatus described by the prophet has reference primarily to a period anterior to New Testament times, when the kingdom of God had not yet obtained that *fixedness* which is attributed to it in subsequent visions, therefore his throne is represented with the accompaniment of *wheels*, which does not enter into the imagery of John in the Apocalypse. He also describes, Rev. 4: 3-5, a throne and a countless multitude of celestial attendants, but no mention is made of *wheels*, the natural emblems of locomotion, doubtless because the government which is here shadowed forth had then obtained a more stable, tranquil, and permanent establishment, than under the preceding dispensation. In former ages, although the seat of the divine supremacy over the chosen people was for the most part fixed to one place, and it was at the temple of Jerusalem that his throne was considered to be stationed, yet when the people were removed into captivity their presiding Shekinah went with them, and hence in the

visionary adumbration of the prophets, this fact is represented by the appendage of wheels to the throne of the divine majesty. But the church under the evangelical reign of the Messiah is ambulatory no more, and therefore the symbols formerly indicating removal are now laid aside, and the throne remains fixed as is the empire of which it is the sign. The jejune comment of Grotius, that this feature of the scenery discloses a resemblance to the ancient curule seats of the Romans, which were furnished with wheels, may well be set by the side of the futile conjecture of Toland in regard to the luminous pillar-cloud which conducted the wanderings of the Israelites through the desert, viz. that it was some kind of blazing torch carried by the people themselves as a splendid *Hodegos*, or *guide of the way*, which directed their journeyings in the night!

Ver. 10.

CHAL.

נָהָר יֵצֵא מִן־קִדְמוֹתָי  
אֵלֶּה אֲלֶפֶּים יִשְׁמָעוּהָ וְרַבִּי  
קִדְמוֹתָי יִקְמוֹן יֵצֵא יָהּ וְסִפְרוּן  
פְּתוּחֵי :

ENG. VERS.

A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

GR. OF THEOD.

Ποταμός πυρός ἐίλκεν ἔκπορεύμενος ἔμπροσθεν αὐτοῦ· χίλια χίλια δὲ εἰλειτοίηγον αὐτῷ, καὶ μυρία μυριάδες παρειστήκεισαν ἔμπροσθεν αὐτοῦ. κριτήριον ἐκάθισεν, καὶ βιβλοί ἀνεγνώσθησαν.

LAT. VULG.

Fluvius igneus, rapidusque egrediebatur a facie ejus. Millia millium ministrabant ei, et decies milies centena millia assistebant ei; judicium sedit, et libri aperti sunt.

*A fiery stream issued and came forth from before him.* Chal. נָהָר יֵצֵא מִן־קִדְמוֹתָי. Gr. ποταμός πυρός ἐίλκεν ἔκπορεύμενος ἔμπροσθεν αὐτοῦ. The literal import of the term rendered *issued* (נָהָר) is *to issue by stretching out or elongating itself*, and is here designed to picture forth the somewhat *extended emanation* of the formidable fires which proceeded from the precincts of the celestial throne. Such fiery emanations are a usual accompaniment of the theophanies of the Old Testament. The cherubic guardians of forfeited Paradise were distinguished by flickering flames, of the shape of swords, issuing from them in every direction. And in Ezekiel's description of the same order of symbolical beings, he says, ch. 1: 13, 14, "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps (or lightnings); it went up and down among the living creatures; and the fire was bright; out of the fire went forth lightning. And the living creatures went and returned as the appearance of a flash of lightning." These living creatures or cherubim, it will be observed, are represented as

standing in close proximity to the throne, from the presence of the divine Occupant of which the appearance of fire was continually streaming.

Fire and flames, in the symbolic system, are the well-known emblems of judgment and wrath. In the inflictions of wrath "our God is a consuming fire." Wherever God is represented as addressing himself to the work of vengeance, it is common to meet with equivalent imagery. Ps. 50 : 3, "Our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 97 : 3, "A fire goeth before him, and burneth up his enemies round about." Hab. 3 : 5, "Before him went the pestilence, and burning coals went forth at his feet." The scope of the vision before us is to indicate a wasting judgment, or series of judgments, which was to fall upon the fourth Beast and his controlling Little Horn. This train of calamities was not to be visited upon the doomed dominions at any one crisis. It was to spread over a long extent of time, and as the Beast upon which the judgment here sits is identical with the Beast of John in the Apocalypse, and as John's Beast is to be destroyed by the action of the vials filled with the seven last plagues, we are inclined to regard the fiery stream which here flows forth from the throne as identical with the vials of the Apocalypse. The evidence in favor of this supposition we cannot but regard as peculiarly strong. We know that the effect of the fiery stream here described spends itself consumingly on the Beast of the vision. We know that the effusion of the vials in the vision of John produces the same results in regard to the same Beast there adumbrated. Why then shall we not see in the outpoured vials the calamitous and wasting flow of that fiery stream which is here depicted ? The identity of the symbolic allusion in the two prophets we admit cannot be proved, and if the reader insists upon any demonstration beyond the evident congruity of the thing itself, we must probably leave him at a great remove from our own convictions. There are multitudes of points in prophetic interpretation on which we can never produce absolute proof ; and if the suggestions proposed do not come home to the mind with a sort of intuitive evidence of their truth—if they do not shine by their own light—whole volumes of labored argumentation in support of them will be thrown away.

*Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.* The magnificence and majesty of the scene are here most strikingly enhanced by the countless numbers of the attendants. The myriads of ministering spirits which constitute the heavenly hosts, and which usually distinguished the theophanies, are here presented in waiting obsequiousness to the mandates of the Most High, to act as the messengers of his counsels, as the executioners of his purpose. In like manner,

when Jehovah appeared at Sinai, the unnumbered train of celestials accompanied him. Deut. 33: 2, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came *with ten thousands of saints*." Upon this is founded the parallel allusion, Ps. 68: 16, 17, "This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." The language points not so properly, we conceive, to those who occupy the encircling thrones, as to the attendant throng of angels, and that precisely the same distinction is to be recognised here as in the kindred scene of the Apocalypse, ch. 5: 11, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was *ten thousand times ten thousand, and thousands of thousands*." This number is undoubtedly taken from Daniel. It is plain that they cannot be the same as the throned multitude, as the one is represented as *sitting*, and the other as *standing*; the one in the posture of *service*, the other of *supremacy*. The myriad throngs, therefore, here mentioned, are entirely different from the 'saints of the Most High' afterwards spoken of by the interpreting angel. They are those of whom the Psalmist speaks, Ps. 103: 19-21, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure." They are those also of whom the apostle says, Heb. 1: 7, "Who maketh his angels spirits, and his ministers a flame of fire." They are those of whom our Saviour declares, that they are "ministering spirits sent forth to minister to them which shall be heirs of salvation." Consequently, if they act as guardians of the church, it might be expected that they should be ministers of wrath, as well as ministers of mercy. From the gorgeous array of all the scenery of the vision, from the introduction of the Ancient of days, in such solemnity of state, and from the pomp of the angelic attendance, we cannot well forbear the inference, that the purposes of this august judgment are of the most grand and stupendous nature, although we shall endeavor to show in the sequel that it is a judgment which transpires on the earth in the providence of God, and not a judgment at the end of the world, as often understood by the readers of revelation.

*The judgment was set, and the books were opened.* Chal. הִנָּחַת הַדִּין *the judgment was set* (pass. part.); i. e. the judges were set—the abstract for the concrete, as also in the Gr. κατήκειον ἐκείνους. The implied sense of a certain *passivity* which we recognise in the form of the original expression, may perhaps receive light from the parallel passage v. 22, where it is said that "*judgment was given*



to the saints of the Most High ;" i. e. they were invested with a judicial character. So here when we read, not in the more simple phrase, 'the judgment sat,' but 'the judgment was set,' i. e. the judges were made to sit, we naturally recognise the *recipieny* of a judicial function, the being clothed with a prerogative which they would not have thought of assuming to themselves, but which they are called to the high honor of exercising in virtue of the special designation of the Most High himself. It will be deemed as wholly in keeping with the symbolic meaning of prophecy to represent Jehovah as attended in this act of judgment with a company of assessors, a kind of privy-counsel, to share with him in the honors of this high office, for "this honor have all his saints." It is probably to this circumstance, and to this passage, that Paul alludes, 1 Cor. 6: 2, 3, "Do ye not know that the saints shall judge the world?" And nothing is more familiar to those acquainted with the Rabbinical writings than their notions respecting the *בית דין* *baith din*, or *house of judgment*, which they are accustomed to associate with God, as a kind of cabinet, or body of aulic counselors, who are made acquainted with his secret designs, and intrusted with the fulfilment of his purposes. It is supposed by them that it is this body of ministers of state, so to call them, which Jehovah addresses in the following passages: Gen. 1: 26, "Let *us* make man in our image according to our likeness;" ch. 11: 7, "Go to, let *us* go down and confound their language." A like reference is supposed to be recognised in the *סוד* *sod*, *secret*, or *secret council*, alluded to in other parts of the Scriptures, as for instance, Job 15: 8, "Hast thou heard (or been a listener) *in the privy council* (*בסוד*) of God? and dost thou restrain wisdom to thyself?" Ps. 89: 7, "God is greatly to be feared *in the privy-council* (*בסוד*) of his holy ones." Jer. 23: 18, "For who hath stood *in the privy-council* (*בסוד*) of the Lord, and hath perceived and heard his word?" Of the same symbolic nature is the description of the heavenly court, 1 Kings 22: 19, "I saw the Lord seated on his throne, and all the host of heaven standing by him on his right hand and on his left."

But we repeat, that in all cases like the last, the scenery is to be regarded as *ideal* and not *real*. It is the celestial shadow of a terrestrial reality. The lying spirit of the vision of Micahiah was merely a symbol of the false oracles uttered by the prophets in Ahab's court, who would fain persuade him to go against Ramoth-Gilead to his own destruction. So in the present vision, as the whole scene which is *pictorially* described as transpiring in heaven does *really* take place in the providence of God on earth, so these judges and co-assessors are truly *men*, who are made agents in executing the divine purposes relative to the overthrow of the anti-christian dominion represented by the Beast and the Little Horn. On the same principle, the whole tissue of visionary scenes in the Apocalypse is but a system of hieroglyphical shadows, symbolizing

the great providential course of events bearing upon the earthly fortunes of the church and of those worldly powers with which she has mainly had to do. But who are truly to be understood by the 'judges' in the present vision, will be considered in the sequel.

The 'opening of the books' is but a farther display of the apparatus and costume appropriate to a judicial tribunal among men. There, it is well known, when the judges have taken their seat upon the bench, with all the officers in attendance, it is customary for the culprit to be arraigned before them, and the indictment to be read, containing the crimes and misdemeanors with which he is charged. With the records before them, and the testimony adduced, the judges are to make up their minds, and utter their solemn verdict. Accordingly every thing is here shadowed forth in strict accordance with the usages of a human judicatory. The intimation is palpable, that the punitive providence of God proceeds not at random, acts upon no vague reports, will be impeached of no rash decision, but is governed by the principles of a most fair and equitable retribution. The bill of indictment shall be produced and every specification be most patiently and impartially pondered, and sentence proceed accordingly. "Thy judgments are true and righteous altogether." At the same time, we do not wholly reject the idea that in the "opening of the books" here mentioned we are to recognise the faithful development, at a day long subsequent to the vision, of the true sense of the inspired Scriptures, the scope of which, when rightly understood, would be to expose and condemn the entire fabric of corruptions, usurpations, and abominations supported by and supporting the antichristian powers here depicted. But as this view of the mind of the Spirit is not absolutely necessary to a just exposition of the scenery, we do not insist upon it.

Ver. 11.

CHAL.

חָזַה חֲנִיָּה בְּאֵזְנֵי מִדְּקָל מְלִיאָה  
רִבְרִבָּתָא דִּי קֶרְנָא מְמַלְלָא חֲזַה  
חֲנִיָּה עַד דִּי קְטִילָת חַיָּתָא וְהַיְבָד  
נְשָׂמָה רִהַבְתָּ לִּיקְרַח אֶשָּׁא

ENG. VERS.

I beheld then because of the voice of the great words which the horn spake; I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

GR. OF THEOD.

Ἐθεώρουν τότε ἀπο φωνῆς των λό-  
γων, ὡς τὸ κέρας ἐκείνο ἔλαλε, θεω-  
ρῶν ἤμην, ὥς ἀνῆλθῃ τὸ θῆρσον,  
καὶ ἀπώλετο, καὶ τὸ σῶμα αὐτοῦ  
ἐδόθη εἰς καύσους πυρός

LAT. VULG.

Aspiciebam propter vocem ser-  
monum grandium, quos cornu illud  
loquebatur; et vidi, quoniam inter-  
fecta esset bestia, et perisset corpus  
ejus, et traditum esset ad combu-  
rendum igni.

*I beheld then because of the voice of the great words which the horn spake.* The grand object for which the august tribunal was erected and occupied, now comes to be detailed. The array of

judgment is most awful and imposing, but who is the criminal, and what the deep-dyed enormity of his guilt, that can render such an apparatus requisite? This inquiry is answered by the subsequent narrative of the prophet. The judgment is to sit upon the fourth Beast and the Little Horn. Their horrid actings had cried to heaven, and the time of reprisals had come. The fourth or Roman empire, as instigated in its oppressions and persecutions by its ecclesiastical prompter, is now arraigned for judgment, and the awful process begins. That the visioned scene does not refer to what is usually termed 'the Last Judgment,' to take place at some future period, and simultaneously with the final resurrection and consummation of all things, is obvious from the whole tenor of the vision. The judgment is a local judgment, and the object of it, not the whole race of men, but a particular despotic, persecuting, idolatrous, and blasphemous power, which the counsels of heaven have doomed to destruction. On this point we fully concur in the opinion of Faber, and are only surprised that any *other* opinion could ever have been entertained. "The whole of this, lofty as may be the style wherein it is announced, takes place in the present world; nor is the predicted judgment to be viewed in any other aspect than that of a judicial punishment *upon earth* inflicted through the agency of God's superintending providence: for *after* the destruction of the Beast and his Little Horn, the saints receive a kingdom *UNDER* the whole heaven, and therefore *UPON* the earth which we now inhabit."—*Sac. Kal. of Proph.*, vol. ii. p. 108. Still that this visionary judicial transaction stands in very intimate connexion with the ideas usually entertained in regard to the final judgment, we shall hope to evince in what follows.

The prophet informs us that he beheld, i. e. continued beholding, till he saw, in extatic exhibition, the Beast utterly destroyed, and his body given to the burning flame. But let us not lose sight of the procuring cause of this dread catastrophe. The crime of the Beast—that which constituted the head and front of his offending, and that which brings him to his end—is his obedience to the voice of the Little Horn. The great words which this Little Horn spake virtually sounded forth the doom of his ready instrument, the Beast. Although his own acts as a Beast were ferocious and bloody enough to draw down the extremest ire of heaven, yet these are, as it were, forgotten, and passed over in silence, in view of another class of offences, which in the eye of infinite justice far transcended all the rest. This Little Horn is unquestionably the ecclesiastical power of the Papacy, and the inference would seem to be forced upon us, that the judgment visited upon the ten-horned monster was mainly provoked by the iniquitous acts of which he was guilty during the period and under the instigation of the Little Horn; as if his other misdemeanors, while in a state of Paganism, were scarcely worthy to be brought into the account. Yet the

sequel will disclose some reasons for the opinion, that the judgment commences a considerable time prior to the transition of the Beast from his Pagan to his Christian state, and that the whole extended duration of the Beast is in fact spread out before the eye of the prophet. According to this view it will perhaps appear, that a signal portion of the Beast's punishment was inflicted upon him prior to the period of the Horn's domination.

The 'great words which the Little Horn spake,' are to be heard in the enormous assumptions of the Man of Sin—in his claims to infallibility—in his thundering bulls and decretals—in his falsifications of Scripture—in his asserted miracles—in his usurped pre-eminence as Universal Bishop—in his changing times and laws—in his blasphemies against God—in his anathemas and excommunications of asserted heretics—in his denial of the right of private judgment—in his injunction of celibacy on the clergy—in his institution of the mass—in his mutilation of the decalogue—in his establishing the worship of images—in fine, in that whole system of corrupt doctrine and false worship which has been breathed into being from the oracles uttered by his mouth. In the carrying out and enforcement of these impious ordinances, the Beast, or the civil power, has lent himself as an obsequious tool. He has been at the beck and bidding of this spiritual prompter; and though in regard to the martyrdom of heretics the church would fain exonerate herself from the "deep damnation of their taking off," by throwing the responsibility on the civil power, yet nothing is more notorious than that the civil arm was wielded by the ecclesiastical will. Consequently, both are judged in a fellowship and unity of crime, although, as is evidently fit, the doom of the body is referred to the guilt of the soul; for in this relation stand the Beast and the Little Horn to each other.

[TO BE CONTINUED.]

## COMMENTARY ON THE PSALMS.

### PSALM IV.

Ver. 5.

וְהִנֵּחַ זִבְחֵי צֶדֶק וְהִנֵּחַ אֱמוּנָתְךָ יְיָ  
 Offer the sacrifices of righteousness, and put your trust in the Lord.

*Offer the sacrifices of righteousness.* By this phrase is meant, according to a common and well-known idiom, *right sacrifices*, i. e. such as were lawful and acceptable, true and spiritual; sacrifices prompted by a right spirit and presented in a proper manner. Thus

‘sacrifices of joy,’ Ps. 27. 6, are ‘joyful sacrifices’; and ‘way of righteousness,’ Mat. 21: 3, is ‘righteous way,’ &c. It is probably equivalent to *prayer*.

Ver. 6.

רַבִּים אֹמְרִים מִי יִרְאֵנִי טוֹב נִסְתָּר  
עָלֵינוּ אֹר פְּנֵיךָ יְהוָה:  
There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.

*Who will show us any good?* Heb. מִי יִרְאֵנִי טוֹב *who will cause us to see?* i. e. to enjoy, to have the fruition of, good. Thus Ps. 34: 12, ‘What man is he that desireth life, and loveth many days, that he may *see good*? (לִרְאוֹת טוֹב) i. e. may enjoy good. Eccl. 3: 13, ‘That every man should eat and drink and *enjoy the good* (רָצוֹת טוֹב *see the good*) of all his labor.’ Ps. 27: 13. Thus to *see the sword* or *famine*, Jer. 5: 12, is to *experience* those evils; to *see wisdom*, Eccl. 24: 5, is to become *possessed* of it; to *see death*, Ps. 16: 10, is to *taste death*, to *die*. The words are in the common form of the Hebrew optative, which is usually expressed by an interrogation; as 1 Chron. 11: 17, ‘And David longed, and said, *Oh that one would give me drink* (יִשְׁקֵנִי מִי יִשְׁקֵנִי *who will give me to drink?*) of the water of the well of Bethlehem!’ Ps. 55: 6, and I said, *Oh that I had* (יִהְיֶה לִּי מִי יִהְיֶה *who will give me?*) wings like a dove!’

*Lift thou up.* Heb. נִסְתָּר. An unusual word, generally supposed to be interchanged with נָשָׂא *lift up*. From its form it would appear to be related to נִסָּא *a banner*, and the idea conveyed by the rendering of the LXX. ἐσημειώθη *is lifted as a banner*, may not be ill-founded. However weak might be the Psalmist’s military or other defences, yet he regarded the cheering smiles of Jehovah as carrying with them all the security of ‘an army with banners.’ There may be a covert allusion to the fiery pillar, which served as a visible ensign of divine protection as well as guidance to the chosen people in their journeyings through the wilderness. See Note on Ex. 13: 21.

Ver. 7.

נִתְחַהֵּב שְׂמֵחָה בְּלִבִּי מִצֶּדֶת דִּגְנָם  
וְתִירוֹשָׁם רָבּוּ:  
Thou hast put gladness in my heart, more than in the time *their* corn and their wine increased.

*Thou hast put gladness, &c.* As to the connection of these words with the foregoing, they may be considered either as a declaration expressive of the Psalmist’s holy joy under the con-

sciousness that his prayer *had been* actually answered, or, using the preter for the future, an intimation of the benign effects that *would* be produced in his soul should God be gracious to the entreaty uttered in the preceding verse. 'Grant but this favor; deign to shed upon me the reviving beams of thy countenance, and a joy will be infused into my heart far exceeding that awakened in the children of this world when their barns are filled with plenty and their presses burst out with new wine.' A reference to Is. 9 : 3, will show the pertinency of the comparison; 'they joy before thee according to the *joy in harvest*.'

Ver. 8.

בְּשָׁלוֹם יִדְּוֶה אֶשְׁכְּבָה וְאֵינֶן כִּי־  
אַתָּה יְיָ יְהוָה לְבָדֶךָ לְבִטָּחַת חַוְשֵׁי בְנֵי־  
I will both lay me down in peace,  
and sleep, for thou, Lord, only  
makest me dwell in safety.

*I will both lay me down and sleep.* Heb. יִדְּוֶה together, from יָדָה a word implying *union, conjunction*, especially that which is the result of bringing together all the parts of the subject spoken of, as Ps. 86 : 11, 'Unite (יִדְּ) my heart to fear thy name;' i. e. *bring together* all my wandering thoughts and affections; *combine* them in one fixed and undistracted sentiment. Here it conveys the idea of the Psalmist's resigning himself, in the *entireness of his person and powers*, to sleep; *the whole man, whatever there was of him*, should sink calmly to rest, in the confidence of the overshadowing protection of the Almighty.

## PSALM V.

### PREFACE.

By different commentators various trying and afflictive events of David's life have been assigned as the probable occasion of this Psalm. The persecution of Saul, the treachery of Doeg, the conspiracy of Absalom, and the dangers threatened by the invasion of foreign foes, have severally been supposed to afford the most plausible clew to its allusions. By others again, it has been understood as mainly prophetic in its scope, and as being in fact a prayer of the church against the Man of Sin, the Antichrist of the latter days. As nothing beyond conjecture can be advanced on the subject, we do not deem it a point on which we need expend much solicitous inquiry. Judging from internal evidence—and the case admits of no other—we know of no more probable period of David's life to which to refer it, than that in which he was an inmate in the court and house of Saul, when he was surrounded and watched by insidious enemies, answering to the character here given, but where the doors of God's house were still opened to him, and the exercises of public worship

might be freely performed. This is perhaps to be inferred from v. 8, where he speaks of having access to the temple. (See note in loc.) This circumstance does not so well agree with the hypothesis of its being penned during the period of his exile or flight from the face of Saul or Absalom, when he was of course shut out from the privileges of the sanctuary; nor does the time of the Psalm altogether quadrate with the more secure and unmolested condition of David, when firmly established in his kingdom. The evidence, therefore, we think, preponderates in favor of the period to which we have assigned it, but it is not a matter on which any opinion is to be propounded with confidence.

## Title.

לְמַנְצֵחַ אֶל־הַנְּחִילוֹת מְזֻמֹּר לְדָוִד To the chief musician upon Nehiloth. A Psalm of David.

*On Nehiloth.* Heb. נְחִילוֹת. A word of doubtful origin, but supposed to be from נָחַל *to perforate*, denoting *wind instruments*, such as flutes, cornets, trumpets, &c.; whereas Neginoth, on the other hand, is the appropriate term for *stringed instruments*. It is certain that the correlate term נְחִילִי, Is. 5: 11, signifies a *pipe*.

## Ver. 1, 2.

אָמְרִי הִאֲזִינָה יְהוָה בִּינָה הִקְשִׁיב׃ Give ear to my words, O Lord, hearken to my meditation.

הִקְשִׁיבָה לְקוֹל שׁוֹנֵי מַלְכִּי וְאֱלֹהִי׃ Hearken unto the voice of my cry, my King and my God: for  
כִּי אֵלֶיךָ אֶתְפַּלֵּל׃ unto thee will I pray.

*Consider my meditation.* Heb. הִקְשִׁיבָה, Gr. σίνες τῆς καρτερίας μου, *hear my cry*. So also the Lat., Ethiop., and Arab. versions. The import of the verb הִקְשִׁיבָה as denoting a rumination of the mind accompanied with some external sound, we have already had occasion to consider, Ps. 1: 2. In addition to the proofs of such a meaning there adduced, the following may be cited: Ps. 35: 28, 'My tongue shall *speak* (הִקְשִׁיבָה *meditate vocally*) of thy righteousness.' Ps. 115: 17. Here we may suppose it to denote not only the vehement *desires* of the Psalmist, but also the inarticulate, broken sounds and sighs, expressive of strong internal emotion, and opposed to the distinctly uttered 'words' mentioned in the preceding clause. These 'groanings which could not be uttered' he calls upon God to *understand*, i. e. *to interpret*, for doubtless they were to be a fruit of the Spirit, and 'he that searcheth the hearts of men knoweth what is the mind of the Spirit, who thus maketh intercession for the saints according to the will of God.' It is but reasonable to pray that God would recognise the import of his own operation in our hearts.

*Hearken.* Heb. תִּשְׁמַע אָזְנוֹךָ prop. *incline* i. e. *thine ear*; which term is sometimes expressed after the verb, as Ps. 10 : 17, 'Thou wilt *cause thine ear to hear* (תִּשְׁמַע אָזְנוֹךָ) *will incline thine ear*.' Prov. 2 : 2, 'So that thou *incline thine ear to hear* (תִּשְׁמַע אָזְנוֹךָ) to wisdom;' though more frequently omitted, as Prov. 1 : 24, 1 Sam. 15 : 22, Jer. 6 : 10. *Unto thee will I pray*, אֶתְפַּלֵּל. See above on תִּשְׁמַע, Ps. 4 : 2.

## Ver. 3.

יְהוָה בֹּקֶר בְּקֶר הַשָּׁמַיִם קוֹלִי בֹקֶר  
: אֶתְפַּלֵּל לְךָ יְהוָה וְאֶתְבַּרְךָ  
My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

*In the morning.* Heb. בֹּקֶר *morning*, for בַּבֹּקֶר *in the morning*, as in Ps. 88 : 13. As far as diligence and alacrity in duty could secure the divine audience, the Psalmist would not be wanting to himself; his earnest devotions should be the first care of the day.

*Will direct my prayer unto thee.* Heb. אֶתְפַּלֵּל לְךָ *will set in order to or before thee*. The root is פָּרַךְ *to set in order, arrange, dispose*, and is applied to the orderly disposition of the parts of the victim on the altar, Lev. 1 : 12; to the marshalling an army, Judg. 20 : 22; to spreading a table, Ex. 40 : 4; to dressing the lamps of the holy candlestick, Lev. 24 : 4; and to the due ordering of one's words in speech, Job 32 : 14, 'Now he hath not *directed his words* (פָּרַךְ מִלִּין) *set in order his words*) against me.' Though usually accompanied by the noun of the object, yet it is sometimes found without it, particularly when used of *speaking* or *setting in order* an address, as Job. 37 : 19, 'Teach us what we shall say unto him; for we *cannot order our speech* (לֹא נִפְרָךְ) by reason of darkness.' Job, 34 : 5, 'If thou canst answer me, *set thy words in order before me* (פָּרַךְ לְפָנַי), stand up.' Is. 44 : 7. So in the present case, the phrase, 'I will set in order to thee,' may require the word 'speech,' 'prayer,' 'petition,' or something equivalent to be supplied. The language, however, is probably more expressive as it stands, implying, if we mistake not, that he would *set every thing in order* that was requisite to the right performance of the duty proposed; that he would prepare not his words only, but his heart, his person; in fine, that he would so arrange and order the entire service of devotion as to render it most acceptable to God.

*Will look up.* Heb. אֶתְבַּרְךָ *will look out, will spy*, as Hab. 2 : 1,



'I will stand upon my watch, and set me upon the tower, and will watch (וָּחַדָּה) to see what he will say unto me,' an illustration at once of the phraseology and the sentiment. 'I will watch for some signal of God's favor; some appearance in the flame of the sacrifice; some ray of the Shekinah issuing from the sanctuary.' So Mic. 7: 7, 'Therefore I will look unto the Lord, I will wait (וָּחַדָּה) for the God of my salvation.'

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### THE PRE-MILLENNIAL ADVENT OF CHRIST.

WE insert the following without remark, as the sequel of our discussion on the Judgment of the Beast and Little Horn will involve the answer to the question of our correspondent. On a re-examination of his former article, we are unable to perceive in what respect we have misunderstood the scope of his argument. He submitted to our consideration a single passage, and inquired how it was to be reconciled with the view taken of another inspired writer. We answered the question in as direct a manner as we were able. As to the "other kindred passages," we shall know how to deal with them when they are adduced. The manner in which the citation from John 14: 3, was brought forward seemed to imply, that the writer relied upon it as a very prominent proof-text in favor of the doctrine of a pre-millennial *personal* advent.

#### TO THE EDITOR OF THE HIEROPHANT.

DEAR SIR: I am not sure that you exactly understand my argument for the pre-millennial advent of Christ, drawn from 2 Pet. 3. Permit me, in the fewest words possible, to explain wherein I must have failed in clearly stating it.

You might well "doubt, if, upon mature reflection, I would be willing to attach my own personal cherished anticipations" of a future glorious and visible return of Emmanuel, to the single text I happened to specify, John 14: 3. I never even thought of doing so, as you may see by referring to my former communication, in which I expressly mentioned "*the other kindred passages*"—such passages, namely, as without question, and by common consent, do guarantee such a return. If John 14: 3 is not one of these, I can very well afford—(retaining, however, privately, as I must confess, the other interpretation)—to let it go, especially as you contend that the scoffers do not allude to it. Enough of passages, I trust, will remain to show that the personal re-appearance of the Man Christ Jesus in this world of ours, is at this moment *the grand promise* of the Master, Acts 1: 11; 3: 20; Heb. 9: 28; Rev. 22: 20, and ought still to be, as it was in the trying times of old, "*the blessed hope*" of His church, Tit. 2: 13; 1 John 3: 2, 3; Rev. 22: 20.

My question, then, is this;—to what coming, if *not to that*, do the scoffers of the last days refer? And certainly you will not say in reply, to Christ's coming to every man *at death*—phraseology, by the way, which I am a little

surprised to see in the Hierophant—or to his coming to *destroy Jerusalem*, as others speak—or even to his gracious residence with his disciples to the end of the world. If you answer, as you do, that the coming against which the taunt and sneer of infidelity is directed, “is a coming in the power of his Spirit, in the illumination of his truth, in the mighty acts of his providence,” I shall indeed wait with deepest interest to learn, *on what passages* you found your expectation of such a coming, discovered from the glory of his appearing, and the beaming brightness of his presence.

It must also be remembered, that the coming spoken of in Peter, and which you allow is to precede the period usually termed Millennial, is delayed only through the “*long-suffering*” of God towards sinful men, and *will issue in the irremediable destruction of the impenitent*; 2 Pet. 3: 9. Now, what great *FUTURE* coming of Christ is there, of which *this* can be said, but his “second appearing,” to use your own words, “at the end of the present dispensation”?

I am, dear Sir, your brother in Christ,

J. L.

#### NOTICES OF NEW PUBLICATIONS.

**BIBLIOTHECA SACRA: or Tracts and Essays on Topics connected with Biblical Literature and Theology.** Editor, EDWARD ROBINSON, D. D., Prof. Un. Theol. Sem., &c. No. I. New-York and London: Wiley and Putnam. Pp. 204.

THE title of this work gives promise of the supply of a very important desideratum in our Biblical Literature. Of any other promise the Editor appears to be somewhat chary, as we look in vain in the preface or on the cover for any thing in the shape of prospectus, programme, or announcement of the precise ground which the ‘Bibliotheca’ is designed to occupy, or of the specific character of the ‘Tracts and Essays’ which are to form its staple. In the absence of any more definite information on this head, we shall venture to give a large meaning to the title-page, and presume upon its being intended as a repository of just such a series of critical, exegetical, archaeological, theological, and topographical discussions as the present state of biblical science obviously demands. To this anticipation we are directed by the Editor’s well known line of research and study, by his abundant resources, and by the ideal of the true work which is needed that would naturally arise from his familiarity with German models—for it is Germany, after all, that furnishes the genuine models of biblical illustration. What we want is an exclusively *biblical* journal—one that shall be an organ for the most thoroughgoing discussion of the innumerable points of dogmatic and exegetic theology which so pressingly demand it. A wide field may here be cultivated without detriment to any of the existing vehicles of sacred literature, and still leave room for our own humble enterprise to break up the fallow ground of prophecy and symbols.

From the work before us we have high hopes on this score. The Editor apologizes for some want of variety in the present No., but the articles will be found highly readable, although we are obliged for ourselves to confess

to a great lack of *receptivity* on the score of Prof. Stuart's theory of scriptural 'Angelology.' It forms an essential element in a general system of prophetic and symbolical interpretation adopted by him, which we consider as radically and perniciously unsound, and which we shall endeavor by degrees to demonstrate as such.

The present No. consists of three articles, of which Prof. Stuart's on the Doctrine of Angels, is the second and longest. The other two are on important questions of topography pertaining to Palestine and Jerusalem, both of them putting us greatly in advance of our former position in the knowledge of the subjects.

Since writing the above we have received the second No. of the 'Bibliotheca,' which takes a wide stride towards coming up to the ideal that we had formed to ourselves from the title, of what the work is intended to be made. Its contents are, I. The Druzes of Mt. Lebanon, by the Editor. II. On the Manuscripts and Editions of the Greek New Testament, by Prof. Stuart. III. Marriage of a Wife's Sister. The Biblical Argument, by the Editor. IV. The Doctrine of Expediency, by President Wayland. V. The Number of the Beast in the Apocalypse, by Prof. Stuart. VI. Biographical Notices of Gesenius and Nordheimer. VII. Works of Pres. Edwards. Notice by the Editor.

These various articles contain much able and interesting discussion, although, as usual, we have great difficulties with Prof. Stuart's Apocalyptic speculations in the fifth. He undertakes to show that the "number of a man" means a number which, when expressed in letters, designates the name of a man; and here, of course, the name of the man who is symbolized by the Beast. But if the reader seeks farther to know the particular "man" who is thus symbolically represented, he will find himself engaged in a bootless quest, although it is obvious, as he expressly says that he thinks Nero was symbolized by the Beast, that the name of Nero ought to be couched in the mystic number: But as the number obstinately refuses to yield *this* name, he consents, rather unexpectedly to us, to the prevailing Protestant solution, and considers the name to be "Lateinos." But as the beast is by his own admission the symbol of the Roman or Latin empire, it is evident that "Lateinos" is the name of an empire and not of a man, and that it would be just as proper to say that "Americanus," the national epithet of the American people, is the name of an individual. It avails nothing to say, as he does, that "in the case before us there hardly can be a question, that the name designated, although the 'name of a man,' must be a name that is common to many men." It is, on the contrary, a point of *very great* question whether ἀριθμός ἀνθρώπου, *number of a man*, can possibly be understood as a *national designation*. We should have been glad to see a portion of the requisite 'wisdom' insisted on by the prophet in the attempt to solve this grand mystery, brought to establish the position which is here so gratuitously assumed.

Again, Prof. Stuart remarks that "John means to say, in an occult way, that the first beast is a symbol of *heathen persecuting Rome*." This, we are aware, is the interpretation uniformly put upon the symbol by the Romanist

expositors, in order to free themselves from the disagreeable necessity of recognising a faithful portrait of their own Papal empire in the beast that comes out of the bottomless pit and 'goes into perdition.' But this is the first instance that has come to our knowledge of a Protestant writer's complacently conceding to them the very position which they have ever been so anxious to maintain, and from which they have been again and again so triumphantly driven. With the argumentative weapons by which this dislodgment has been achieved, as they have been wielded mostly by those who have used the *English* language, we have some doubts whether Prof. S. is at all familiar, or whether he would allow them any weight if he were. We cannot at present take it upon us to recite them, but we would respectfully intimate to Prof. S., that it has been found extremely difficult by those who presume to think it worthy of the Spirit of God to shadow forth in this book those great historical events which have borne from age to age on the destinies of the church, to understand how it is that the *heathen* Roman empire answers to all the conditions of this mystic beast. Especially they have not been able to satisfy themselves as to the import of the *ten crowned horns*, considered in this relation. While they have no difficulty in identifying the powers represented by the horns under the *Christian* Roman empire in the ten sovereignties (more or less) that rose out of the dismembered fragments of the empire after its overthrow by the Goths, they are utterly at fault in detecting any thing which shall correspond to the imagery, either in the person or the age of Nero; for to him the Professor's eye appears to be exclusively directed upon every mention of the Apocalyptic beast. Thus he observes p. 348, "The persecuting, the bloodthirsty, the impious, the idolatrous, the blasphemous beast, is *the Roman power, as wielded by Nero*, that incarnate fiend who laid waste the church of God with unrelenting fury. I do not say that it is confined merely and entirely to Nero; but the description—the imagery of the whole—is drawn from him. He is the original of it." Poor Nero! he was a sorry emperor and a great rascal, no doubt; and deserves little pity at our hands; but we had never before dreamed of dealing with him as he did with the Christians, of wrapping him up in the huge skin of this imperial beast, and then setting fire to him, as the prophecy certainly does to this unmitigable monster of the vision.

But we wave at present any further remarks on the enucleations of Prof. S. If in his forthcoming work on the Apocalypse, he will condescend to bestow a few paragraphs on the solution of the difficulties above suggested, and tell us *what particular form of the Roman empire* the beast of John represents, and to which the mystic number applies, we shall perhaps be more ready to believe that we are listening to a true *palmoni*, or *wonderful numberer*. We shall at any rate wait with great interest to see with what implements he shall undertake to cut through the mountains of absurd consequences flowing from the position, that the beast of John represents the *heathen* Roman empire, whether under the headship of Nero or any body else.

B.

**CYCLOPEDIA OF BIBLICAL LITERATURE.** By John Kitto, *Editor of the "Pictorial Bible," &c., &c., Assisted by various able Scholars and Divines.* New-York: Mark H. Newman. Part I. 8vo. pp. 80.

The work which is here announced, and of which the first part is just published, carries with it an editorial imprint warranting the highest expectations as to its value to the biblical student. We have formerly had repeated occasion to speak in the warmest terms of Mr. Kitto's prior labors in the field of scriptural comment, and our testimony has been cordially responded to by all those who have become familiar with the invaluable "*Pictorial Bible*." In all that relates to the elucidation of the sacred text from the monuments of eastern antiquity—from existing arte, manners, and usages—from geography, and from natural history, he is perhaps at the present day unrivalled. His writings, at the same time, evince that high and enlarged appreciation of all the elements, hermeneutic and historical, which should enter into a complete exposition of the Bible, which eminently qualify him for taking charge of such a work as he has here projected. But however various and *cyclopædial* his own endowments for such an enterprise, which we have no doubt will receive its most valuable features from his own hand, he has secured the co-operation of a list of scholars and divines, English and German, whose names convey the amplest pledge of the treasures of criticism and illustration to be contained in their pages. Among these are, of English writers, Rev. Samuel Davidson, Rev. Baden Powell, Rev. J. Pye Smith, Rev. Henry Stebbing, Rev. W. L. Alexander; of the German, we find the names of Neander, Credner, Tholuck, and Havernick, with which the biblical scholars of our own country have long been familiar.

The plan of the work is liberal and comprehensive in the highest degree, embracing all the grand topics of biblical science, viz. Biblical Criticism—Biblical Interpretation—History—Geography—Archæology—Physical Science—and all to be treated in the most radical, accurate, and scholarlike manner. Such, at any rate, is the style of the articles composing the present number. We have been particularly interested in the very elaborate article *ADAM*, bearing the signature of J. Pye Smith, who never treats his readers to the minced-meat remains of other men's intellectual feasts. They will here find an original and masterly discussion of the various interesting points connected with the character, relations, fall, &c., of the venerable protoplast of human kind.

The work will be printed in double columns, in a clear and distinct type, and will appear monthly, in fifteen numbers of eighty pages each, and sold at thirty-eight cents per number. A highly finished Engraving on steel, or a Map will be given with each part. The work will also be profusely illustrated with Wood Engravings, representing Landscapes, Buildings, Monuments, Plants, Animals, Illustrations of Manners and Customs, and whatever can be more clearly displayed by pictorial than by written description, or by which the written text may be in any way elucidated.

On the whole, we are happy to see in the programme of the present enterprise refreshing evidence, that the same advances are making in biblical as in all other science.

B.

**THE PICTORIAL BIBLE**, being the *Old and New Testaments according to the Authorized Version*; illustrated with more than one thousand Engravings, representing the *Historical Events, after the most celebrated Pictures*; the *Landscape Scenes from Original Drawings or from Authentic Engravings*; and the subjects of *Natural History, of Costume, and of Antiquities, from the best Sources*. New-York: J. S. Redfield. Price 25 cents.

We have here the commencement of a new enterprise in the biblical line, going to accumulate still farther the stores of valuable illustration to the Book of books. The title, as here quoted, defines its object so fully as to render any particular detail unnecessary. The engravings, of which this No. contains upwards of a hundred, are executed in a fine style of the art, and the paper and type are all that the most fastidious eye could require. We are not ourselves any great admirers of fancy sketches in the Bible, whether by great or little masters, and we could easily dispense with a portion of those we meet with in this No.; but we would rather they should be retained than omitted at the expense of being deprived of a great many others of authentic character and real worth, going to throw important light upon the topography, costumes, antiquities, and various eastern monuments alluded to in the Scriptures. These are many of them drawn from the English "Pictorial Bible," by Mr. Kitto, mentioned above, and of which, it should be understood, that this is not a reprint, being destitute of note or comment, though provided with a large apparatus of marginal references. It has merely adopted a considerable portion of its more valuable pictorial illustrations. By retaining these, and omitting the notes, the publisher has been able to furnish at 25 cts. per No. an exceedingly attractive edition of the Bible, and one that would be cheap even without a single engraving.

**LECTURES on the Epistle of Paul to the Romans.** By Thomas Chalmers, D. D. Nos. I. and II. New-York: Robert Carter.

These Lectures, to be completed in five monthly parts, are written in the somewhat diffuse, but rich expository style peculiar to the author, and is, we think, the work by which, more than any other from his pen, the name of this distinguished divine will be embalmed for posterity. By the present cheap mode of publication, a work in four volumes, which costs in Scotland *ten dollars*, is here afforded, at 25 cents per No. for *one dollar and twenty-five cents*, making a handsome volume in 8vo, and containing one hundred Lectures.

## BUSH'S NOTES ON THE OLD TESTAMENT.

DAYTON and NEWMAN, 196 Broadway, continue the publication of Prof. Bush's Critical and Practical Notes on Genesis, Exodus, and Joshua and Judges, five volumes in all, to which another volume on Leviticus has just been published. This series of works, answering for the Old Testament the same purposes as Mr. Barnes' for the New, meets with the most decided approval from all quarters. The fifth edition of Genesis has recently been issued from the press, and the third edition of Exodus is just about to be printed.

The publishers hear of frequent instances where Sunday school and Bible class teachers are relinquishing all other commentaries for these, finding in them all they need for the purpose of explanation.

They learn also from the letters of missionaries engaged in translating the Scriptures into the languages of the East, that no biblical work affords them such important aid in that department of their labor as Prof. B.'s Commentaries. This is no more than the natural result of the author's careful study of the most scrupulous fidelity in eliciting the exact meaning of the original, and his peculiar tact in explaining it.

In all the volumes above-mentioned will be found discussions on the more important points of biblical science, swelling far beyond the ordinary dimensions of expository notes, and amounting, in fact, to elaborate discussions of great value. Among the subjects thus extensively treated are : in Genesis, the Temptation and the Fall, the Dispersion at Babel, the Prophecies of Noah, the character of Melchizedek, the Destruction of Sodom and Gomorrah, the History of Joseph, the Prophetical Benedictions of Jacob ;—in Exodus, the Hardening of Pharaoh's Heart, the Miracles of the Magicians, the Pillar of Cloud as the seat of the Shekinah, the Decalogue, the Hebrew Theocracy, the Tabernacle, the Cherubim, the Candlestick, the Shew Bread, the Altar, &c.,—in the recent volume of Leviticus will be found a clear and minute specification of the different Sacrifices, the Distinction of meats, the Scape Goat, the Law of Incest, including the case of Marriage with a Deceased Wife's Sister, very largely considered, and a full account of the Jewish Festivals.

## NOTICE.

**TO SUBSCRIBERS.**—Circumstances of a peculiar and urgent nature have enforced upon the Editor an absence of much longer continuance than he anticipated, and the consequent interruption of our regular issue during the interval. For this necessity and the consequent disappointment of his readers, he bespeaks their kind indulgence. He will perhaps be compelled in consequence to fail of accomplishing what he proposed in the outset, viz. to furnish the twelve Nos. in the course of the year. But as he is aware of nothing which will prevent the uninterrupted prosecution of the work, the issue of the remaining papers may be expected as rapidly as the press can bring them out.

There is doubtless an awkward air in dating our successive Nos. so many months behind. But as the contents of each are entirely independent of the time of publication, we have deemed it better to insure for the present an appearance of anachronism, than to allow of a break in the regular monthly order of succession. As soon as the volume is completed, the interruption will have been lost sight of.

The reception with which our enterprise meets, though on the whole decidedly encouraging, yet is not such as to free us from the necessity of requesting the aid of our present patrons in extending the circulation. From the character of the discussions to which our pages are devoted, it is perhaps scarcely reasonable to expect that the work will ever become to a great degree popular, in the book-publishing sense of that term. We must probably count upon speaking to a somewhat select public, to a circle of readers who can appreciate a critical, severe, and thoroughgoing vein of investigation. For this reason, as we can scarcely anticipate any thing more than a pecuniary return sufficient to defray expenses, we certainly cannot prosecute the enterprise with any loss. We must therefore solicit the most prompt payment from those who, for any reasons, have hitherto received the work without paying in advance. The principle on which we are constrained to go is the cash principle, and though our bill of arrearages is small, yet we cannot dispense with the least amount that is now due.

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### LIST OF AGENTS.

MAINE.—*Portland*, William Hyde.

*Bangor*, E. F. Duren.

MASSACHUSETTS.—*Boston*, Saxton & Pierce.

*Salem*, John P. Jewett.

*Andover*, W. Wardwell.

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RHODE-ISLAND.—*Providence*, O. Wilmarth.

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THE HIEROPHANT:  
OR  
MONTHLY EXPOSITOR  
OF  
SAURED SYMBOLS AND PROPHECY.

CONDUCTED BY  
GEORGE BUSH,  
*Professor of History in the New-York City University.*

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No. VI. JUNE, 1843.

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NEW-YORK:  
MARRIAGE NEWMAN, 125 BROADWAY  
1843.

THE HIEROPHANT is designed as a monthly publication, devoted mainly to the subject of Scripture Prophecy, but embracing in its plan other topics of Biblical exposition.

The Terms are \$1 50 per annum, *in advance* ; payment to be forwarded (free of charge) to the Editor, 136 Nassau-st., New-York. As the sum is one of rather inconvenient transmission by mail, it is desired that private opportunities should be embraced whenever practicable ; or if the amount of two or more subscriptions could be sent in one inclosure at the same time, it would obviate the difficulty in question. Subscribers living in the neighborhood of agents will treat with them, unless opportunities occur for communicating directly with the Publishers or the Editor.

Postmasters are authorized to remit subscription monies free of postage.

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#### NOTICE.

THE reasons for dating our numbers so far back have already been stated, and are well understood by our subscribers. It is owing to an interruption that took place in the regular issue on account of the Editor's absence, during the last winter. In resuming the publication it was proper to take it up where we left off, and adhere to the order of the months, that no break might appear when the volume is complete, and in a condition to be bound up. But as the same reasons do not apply to the date on the cover, we have in the present No. given the date of the current month, and shall continue to follow this order till the volume is completed.

In occupying the whole of this No. with but two articles, we have been governed by our estimate of the importance of the matter presented. We trust that our readers will feel that the space has been well bestowed. As to the second article particularly, we earnestly hope, that notwithstanding an air of some little intricacy in the exposition, it will not fail to be duly weighed in its connexions. It will be seen in the sequel to be the basis of results of immense moment in regard to the grand truth and substance of the vision.

It is possible that a little longer interval than usual may elapse before the appearance of No. VII, but the whole series may be expected within a reasonable length of time.

New-York, June 15, 1843.

# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. VI.—NOVEMBER, 1842.

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DOUBLE SENSE OF PROPHECY.

TO PROFESSOR STUART.—LETTER III.

REV. AND DEAR SIR:

THE large amount of space devoted in your first essay to an exposé of the extravagances of mystical and spiritual interpretation, would seem to imply, that you really believed that such absurdities found patrons in some quarters at the present day; or at least, that they were so *legitimately* the product of the principle of the double sense of prophecy, that the advocates of that principle were responsible for them. Your course of argument, viewed in this light, must be regarded as a virtual call upon them to come forward, and either boldly avow the consequences alleged, in all their length and breadth, or, in renouncing them, to renounce the *principle* itself of which you would hold these consequences to be the natural result. For myself, however, I must be pardoned for declining to do either the one or the other. I see no necessary connexion between the proposition you have assumed to confute, and the cabalistic reveries you have undertaken to expose. That individuals may here and there be found capable of relishing, and perhaps of originating, such wild conceits, such dreamy deductions, such puerile crudities, such mystic monstrosities, as you have cited, is very possible. If there are, let them be reasoned, rebuked, or ridiculed out of their hallucination, if the thing is practicable—if they are not those “upon whose nature,” as the great dramatist says, “nurture will never stick.” Some errors can scarcely be corrected without being excoriated, and no one at all acquainted with the history of her-

meneutics, but must be aware of the huge masses of nonsense which have grown out of a spiritualizing tendency in weak interpreters. But why these allegorical dotings should be scourged over the back of the double sense of *prophecy*, I am utterly at a loss to divine. Why a principle which ever has been, and still is maintained by multitudes of the soundest and soberest divines in all ages of the church, should be placed in the same category with the idlest rabbinical rhodomontade—why a scholar writing for scholars should, in a grave treatise on the principles of biblical hermeneutics, virtually put what they regard as a fundamental canon of interpretation on a par with such obsolete and exploded fatuities—is a problem which I am wholly unable to solve. Notwithstanding all the deference which I am constrained to pay to the years, the rank, the authority of the patriarch of sacred literature in this country, I cannot but ask myself whether this is showing a due and decorous respect to an opinion which he must admit has some plausible reasons to be urged in its behalf, and which is by no means deserving the disparagement that is thus, by association, thrown upon it. Is it, in a word, a fair, a liberal, a scholar-like mode of treating the subject? Are the opinions and the arguments of such men as Warburton, Daubuz, Lowth, Chandler, Horsley, Vitranga, the elder Michaelis, the modern Olshausen, Hartmann, and a host of others, who have advocated this doctrine, of no account,—worthy of no notice or reply—while the superlative sillinesses of the dark ages, and all manner of ‘old wives’ fables’ are brought forward into the foreground of the discussion, as if these were all the arguments that were to be met? I had supposed that from a Professor of Biblical Exegesis we might look for an attempt to cope with the fundamental grounds of the doctrine, as maintained by intelligent advocates, instead of a strange waste of warfare with a man of straw, or at least with the gaseous ghost of a theory long since defunct. Certain it is, that as the general adoption of *your* views on this subject, must necessarily work a complete change in the views which have been and still are extensively held, particularly by the elder class of divines in this country, you can have no reasonable grounds to expect that such a revolution of sentiment will take place, except by showing conclusively the falsity of the established belief. And this must be done in some other way than by merely exposing the *abuse* to which it may be liable. The true strength of the argument must be grappled with. If the grand argument against any theological or exegetical thesis that may be propounded, is the *abuses* of which it may be susceptible by perversion or distortion, what tenet will escape unscathed?

But I am ready to admit that, although I find on this head a great deal of irrelevant matter in your first essay, yet you do at length come more directly to the grand point in debate, which obviously is, not whether the principle of double sense is capable of

abuse, but whether it is *true*. After detailing a long catalogue of mystical triflings, you say :

"It is well that the public taste is at last putting its hand more and more upon the extravagance of days that are past, in respect to the occult sense of many portions of the Scriptures. But in the department of prophecy, with which I am particularly concerned at present, there is yet great latitude given and taken in regard to this matter. In the Psalms, and indeed in a multitude of passages in the Prophets, the Pentateuch, and all parts of Scripture, there are expositors even now who defend the *isotimía*, i. e. they find a literal and historic sense which answered in former days a *temporary* purpose, and also an occult sense, wrapped up or involved in the historic sense, and discernible only when this is laid aside. They are serious in the belief that they have a right to interpret in this manner ; and although few will venture to meet a discussion on the ground of simple hermeneutics, (for on this ground their cause must surely fail,) yet they appeal, one and all, to the usage and authority of the New Testament writers, and aver, that whatever difficulties may be made out on the grounds of hermeneutical science, as applicable to writings of merely human origin, yet it is clear that the Evangelists and other writers of the New Testament did admit and adopt a double sense of the Hebrew Scriptures, and, consequently, we are at liberty to do the same."—pp. 29, 30.

Your language evidently betrays no small degree of wonder that any one can be 'serious' in the belief that certain prophecies should contain a literal sense that answered a *temporary* purpose in one age of the church, and another inwrapped or spiritual sense, which answered a further and a *permanent* purpose at a subsequent period. I, for my part, must be allowed to express an equal degree of wonder that any one can be 'serious' in denying it. Be assured, my dear sir, I am *soberly* 'serious' in believing that I 'have a right to interpret in this manner,' and not only so, I am perfectly ready to 'meet a discussion of the subject on the simple ground of hermeneutics,' and as to the ominous intimation that the 'cause on this ground must surely fail,' I leave that to be decided by the issue. I cannot say, however, that the certainty of defeat is my principal motive for engaging in the conflict.

The unanimous appeal, of which you here speak, on the part of the advocates of a double sense, to the usage and authority of the New Testament writers, leads you directly to the consideration of the question, whether these writers "have made out, in any case, a *double* sense to the words of the Old Testament Scriptures?" To the discussion of this question the rest of your essay is devoted, and the decision to which you come is in the *negative*. With this decision, however, I am less concerned than with the reasonings by which you would fain establish it.

"I do not find but *two* ways in which the Jewish Scriptures are employed in the New Testament, so far as the subject of prediction or prophecy is concerned. The first is too plain to need any particular comment ; it is where a passage in the Old Testament is simply and directly prophetic, and is appealed to or cited as merely prophetic. Such are the

passages, as I must believe, cited from Is. LIII, Ps. II. XVI. XXII. XLV. CX., and many other places. We need not, with Cocceius, Bishop Horne, and other writers of this description, find Christ *everywhere* in the Old Testament; nor need we, as has been said of Grotius, come to the conclusion that he is to be found *nowhere* in it. There is some middle path between these extremes."—pp. 31, 32.

As to the particular instances to which you here advert, I have no grounds for differing from you in the opinion, that the Psalms in question do refer directly, primarily, and, if you please, exclusively, to Christ. But I have still something to offer on the manner in which your statement is made. "The first is where a passage in the Old Testament is simply and directly prophetic, and is appealed to or is cited as merely prophetic." This mode of quotation you say "is too plain to need any particular comment." Now whether it be owing to want of perspicacity in me, or of perspicuity in you, I am constrained to say, that the position is one which to my own mind needs a *great deal* of comment in order to make it, I will not say intelligible in itself, but pertinent to the point at issue. This point is, whether the writers of the New Testament have in any case made out a *double sense* to the Old Testament Scriptures. You affirm that there are numerous passages in the Old Testament predicting a Messiah, and that these are 'appealed to and cited' as such. Now the true question is, *what form of appeal and citation* is requisite on the part of the New Testament writers, in order to *authenticate* a Messianic construction of such passages, and to assure us that *no other* is admissible. The appeal, according to your own showing, must be an *authoritative* appeal, or it is of no avail toward disentangling the subject of its perplexities. The point, therefore, on which I especially crave information is this:—What is it that constitutes, in the language of Christ and the apostles, an *authoritative exposition* of an Old Testament text in a Messianic sense? Is it a simple *allusion* to such a text, in speaking of Christ or his kingdom? Is it a partial or entire *adoption of the express words* of the Old Testament writer? Or is it necessary we should have a *formal and unequivocal declaration* affirming that such and no other is the true meaning of the Holy Spirit in this, that, and the other passage? You are well aware that it would be no easy matter to find a single instance where a *formal declaration*, such as I have here hinted at, occurs. We meet indeed often with the introductory formula, 'that it might be fulfilled,' but your own remarks are very decided to the point, that this mode of expression is used in numerous instances to denote simply the *resemblance* of a later to an earlier thing, of which the one is called in the New Testament diction the *fulfilment* of the other. For the most part, the Old Testament Scriptures are referred to in a very *incidental* manner, and so as to leave it still doubtful whether we are *shut up* to a particular construction of the texts which Christ or the apostles have in view.

I repeat, then, that I am unable to learn, from the words in which you have expressed yourself, what it is that constitutes such an appeal or citation as I am bound to consider *authoritative* as to the prophetic sense involved in the passage. Nor do I find any criterion afforded by which I am to determine whether, in case a single verse in a particular Psalm, for example, has reference to Christ, the whole Psalm is to be regarded as pointing exclusively to him. Let us take, for instance, the 89th Psalm, of which the *nominal* subject, at least, is certainly David and his seed, and in which occurs the following language:—v. 4, 5, “I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.” Again, v. 27, 29, “Also I will make him my first-born, higher than the kings of the earth. His seed also will I make to endure forever, and his throne as the days of heaven.” Now in speaking of the 45th Psalm, you say that it cannot apply to Solomon because, among other reasons, ‘his throne was not forever and ever.’ But this obviously is just as true of David’s throne as of Solomon’s. And if so, have we not the same reason in his case as in the other to say, ‘a greater than David is here’? Must we not recognise the Messiah under the human designation in both cases? If so, I am unable myself to perceive why these names have not, when viewed in this light, a *double sense*; but this is not at the present moment the precise point of my remark. While we should undoubtedly both of us agree in the Messianic interpretation of the passages before us, the question still remains, *by what rule, or by what authority*, we establish it. If it be replied that the angel’s words to Mary, Luke 1: 32, 69, fully substantiate this sense, then I would respectfully inquire, whether that inspired application of these particular texts to the Messiah necessitates the reference of *the whole Psalm* to him? Should your answer be in the affirmative, I would request an exposition of the verses from v. 38 to the end of the chapter. Who is intended by the Psalmist when he says, “Thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant, thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbors. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame”? On the contrary, if you reply in the negative, and admit that this part of the Psalm has reference to another subject, such an admission comes into serious conflict with that part of your essay where you inveigh with such a loud note of remonstrance

against the idea of applying one part of a Psalm to one subject, and another to another.

Let us recur, then, once more to the real purport of your remark respecting the New Testament mode of quotation from the Old. 'The first,' you say, 'is where a passage is appealed to or is cited as merely prophetic.' By '*merely prophetic*' you obviously mean as contradistinguished from having a *secondary* sense. Such passages you admit there are, having respect to Christ and his kingdom, and your object is to prove that this their ultimate, is also their single and exclusive sense. And you admit, that "if the Old Testament Scriptures have not predicted a Messiah, and have not often predicted him, then the persuasion and reasoning of Christ and his apostles, in respect to this subject, have no good foundation on which they can rest." Still you refuse to concede that these predictions have in any case an occult or double sense. "If they have foretold a Messiah, why not leave them to speak out this great truth plainly, simply, and without any *ἐννοία* or double sense?" I can readily conceive, and shall hereafter state, a number of very good reasons for this shaded and obscure kind of announcement; but my purpose at present is to put to the test the soundness of your whole theory respecting the New Testament mode of quotation, and the inference you draw from it, viz. that it involves no proof of the doctrine of a double sense.

I see not how it is possible to deny, that many of the principal predictions, which announce a Messiah, have a *literal* reference to other persons and to other events, more especially to David or Solomon. For example, in 2 Sam. 7: 12, 13, 16, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever and ever. . . . And thy house and thy kingdom shall be established for ever before thee; thy throne shall be established forever." It is evident that this is not exclusively predicable of David, any more than the 45th Psalm is of Solomon. The throne of his kingdom certainly was not 'established forever.' A greater than David is here. And yet David is here; and if the Messiah is spoken of at all, it is under the person of David. Why, then, is not this a double sense? By what sort of exegetical juggle is it possible to get rid of a sense which may be called, with the strictest propriety, *secondary*? That this prophecy has indeed a reference to the Messiah, is clear from the words of Peter, Acts 2: 30, "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he would raise up Christ to sit on his throne*, he seeing this before, spake," &c. The question now remains to be determined whether this promise had any relation whatever to David or to Solomon. You



must construe the matter as your adopted canons dictate. For myself, I see no reason to doubt that the prophecy had respect in a *primary* sense to David and Solomon, and in a *secondary* to Christ.

I am well aware of your reply :

"All that can with strict propriety be said of these and of many other like cases, is simply, that the sacred writers of ancient times, when they come to disclose a future king Messiah and his peaceful reign, borrow the costume of their picture from objects then before their own minds and those of their readers. From David and Solomon traits of resemblance are borrowed, in order to complete the resemblance of a future king. Not mere choice, but absolute necessity dictated this. How could the future be disclosed, except by language borrowed from that in present use, and by likenesses drawn from present objects? It is surely no good reason for finding a double sense, that a prophet has undertaken to disclose the future, by presenting it through similitudes of the present." —pp. 32, 33.

Here we have the crucible in which the principle of a genuine double sense is to be melted down into mere 'traits of resemblance.' The sacred writers, 'when they come to disclose a future king Messiah and his extended and peaceful reign, *borrow the costume* of their picture from objects then before their own minds and those of their readers.' What is this, when stripped of the 'borrowed costume' of an artificial mode of expression, and translated into plain English, but an admission of the very point for which I am contending? Present personages, objects, and facts, are employed as a vehicle for conveying prophetic intimations. David's throne is Messiah's throne. Solomon's tranquil reign is the Messiah's kingdom of peace and bliss. The daughter of Tyre and her virgin companions are the Gentile peoples, brought into participation of the blessings of the gospel. If this be not a double sense, pray what is? You may disguise it and mystify it by a strained phraseology, calling it 'costume,' 'likeness,' 'traits of resemblance,' &c., but here is the stubborn fact, nevertheless, of a plain, obvious, downright *double sense*,

"Which all the more it seeks to hide itself,  
The bigger bulk it shows."

Yet we are told that 'it is surely no good reason' for finding a double sense, that a prophet has undertaken to disclose the future by presenting it through similitudes of the present.' That is to say, that the very arguments which go to establish a point beyond controversy, do not prove the point at all!

But in this connexion, allow me to submit to your consideration the following passage from a prediction of Ezekiel relative to the nation of Israel, ch. 34 : 23, 24, "And I will set up one shepherd over them, even my servant David, and he shall feed them, and he shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them." Strictly parallel intimations, are to be read, Jer. 30 : 9 ; Hos. 3 : 5 ; Ezek. 37 : 24, 25.

As the literal David had been long dead when this prophecy was uttered, and as I presume you do not entertain the idea of his being raised from the dead in order to accomplish it, it seems a point of some difficulty to avoid the conclusion that the personage really meant is no other than the Messiah. If so, in what sense is the word 'David' to be understood here? Certainly not in its plain, primary, literal sense. And yet, as you deny a double sense, will you favor me with some thread that shall guide me out of the *anfractuons* windings of this labyrinth of prophetic diction. The only solution that I obtain from your book is, that David is here a 'costume,' a 'similitude,' and when I ask you how that differs from employing his name in a double sense, Echo answers 'how!'

But this train of remark leads you to consider a second method in which the New Testament writers have cited and employed the language of the Old Testament, viz. *by suggesting resemblances between past and future events*. As your former head did in fact resolve itself into a *suggestion of resemblances*, I am unable to perceive the precise point of difference between the two; but not to insist upon this, let us canvass the proposition itself, which is the more important, as you discuss under it the general doctrine of *types* and *typical informations*.

"This includes all which is properly called *type* in the Old Testament. Type means a resemblance of two *things*, not an occult sense of words. The epistle to the Hebrews has shown us, that many things under the old dispensation were, and were designed to be, *typical*, i. e. they bore a resemblance to objects or transactions of the new dispensation. It is through the medium of this epistle that we come more fully to learn, that many of the Jewish religious rites were typical. Indeed, we cannot well conceive how it should be otherwise. God has no pleasure in rites, forms, ceremonies, and sacrifices, in themselves considered, and for their own sake. To be worthy of him, they must shadow forth something of the future and Messianic dispensation. Thus the paschal-lamb was a type of the Lamb of God which taketh away the sins of the world; the office of the high-priest was typical of the atoning and propitiatory office of Christ; and the like as to many other things. But in all these cases, and in all like to them, there is nothing of a double sense to words. The words which describe the rites, sacrifices, or occurrences, of the ancient dispensation, are to be interpreted in their plain, usual, and historical sense; for example, the institution of the passover in Ex. 12. When this is done, an interpreter, so far as the exegesis of mere language is concerned, has fully discharged his duty. But another question may arise subsequent to this, viz. Whether the *things* thus described do not afford resemblances of future things under the new dispensation? Christ and the apostles have decided that they do; and even more than this is apparently decided, for they seem plainly to teach us that many of the ancient rites and transactions, and persons also, *were designed to be types of good things to come*. It is this which makes them truly types. Surely it is not every resemblance which fancy can draw, between an earlier and a later occurrence or personage, that constitutes a type in a true and scriptural sense. We must limit types of this character only to such things or persons as were designed to afford resemblances that might convey instruction to the ancient church."—pp. 33, 34.

Here I am troubled again by a similar lack of lucidity in your phraseology to that of which I complained above. To say that one method of quoting the Old Testament is by 'suggesting resemblances between things past and future,' comes very far short of conveying those definite ideas on the subject, which a matter of so much moment demands. I obtain from it no clear conception bearing directly on the disproof of a double sense; for resemblances may be suggested in a great variety of ways, and in hundreds of instances they suggest themselves without the aid of a New Testament quotation to point them out. Your object obviously is to get rid of the evidence of double sense drawn from the use of *typical* persons and things in the old economy; and in order to this, the first step is to fuse down and evaporate the true nature of a type by bringing it under a definition, or into a category, which would represent it as a mere 'resemblance,' which, however, is directly contradicted by your subsequent explanations. 'Many things under the old dispensation were *typical*, i. e. bore a resemblance to objects or transactions of the new dispensation.' But then, as if aware that the very troublesome question might be asked, whether *mere resemblance* constitutes one thing a type of another, you subsequently add, that it is not every resemblance that constitutes a type in a true and scriptural sense, and that it is only those resemblances which were *designed* to be types, that we are to recognise as such. It is the *design*, in fact, which makes them types; consequently we are not to regard any resemblances as typical except those which are expressly certified in some way to be such. Again, you are very anxious to impress upon your reader that because the New Testament writers recognise in the Old Testament typical *things*, or *things* with a double sense, it by no means follows that we must admit *words* with a double sense. The *words* which describe these types are to be interpreted in their plain, usual, historical sense, as in the case of the Passover; and the interpreter has fully discharged his duty, so far as the mere exegesis of language is concerned, by fixing this plain, historical sense. Very well; this is an important part of the interpreter's task, and he may stop here if he chooses; but I will beg him, in the mean time, to lend an ear to a few remarks on both the above postulates.

First, as to the nature of types. 'Type is a resemblance of two things.' This is a very defective definition, because, according to your own subsequent showing, it is *more* than a mere resemblance. It must be a *designed* resemblance; it must have the force of *institution* to make it a type; and not only so, it must be *declared*, in some way or other, to possess this character, before we can be authorized to regard it as such. The bed of your definition is shorter than that the subject-matter can stretch itself upon it, and though you may say that your grand object here is to distinguish between types of *things* and types of *words*, yet the ar-

gument imposes upon you the necessity of giving us clearly your idea of the essential nature of a type. If you approximate somewhat nearer to this in the sequel, it is still at the expense of your main position, that type is resemblance, and that the New Testament writers in recognising types in the Old Testament, do it merely in the way of 'suggesting resemblances.'

As to the theory itself, I partly agree with it, and partly dissent from it. I am willing to concede that a type is a *designed* resemblance between two things, and that it is the *design* which constitutes the essence of the type, though I have some doubts whether even this restricted sense can be fairly made out from the scriptural usage of the term; but when it is contended, in addition to this, that the design must be directly or indirectly *declared*, by the authority of inspiration, before we can be at liberty to recognise one thing as typical of another, I am forced at once to demur. The *fact* of the design is one thing, the *declaration* of it entirely another. Why this design may not often be discovered without the guidance of divine authority, entirely passes my apprehension. I am therefore far from assenting to the general principle so oracularly laid down in another paragraph in relation to the double sense, and which applies equally to the doctrine of type:

"We take the ground that the New Testament writers were *inspired*. And if they were, then it is possible that they might be enlightened by inspiration so as to give a meaning to some parts of the Old Testament Scripture, which is and must be occult in itself to all who are uninspired. We may indeed now follow in their steps, in those cases where they have given us an occult sense; we may give credit to their *authority*, and so trust them as our guides; but we can go, in such a case, no further than they lead the way. Inspiration was necessary to reveal an occult sense to them; and as we are not inspired, so we cannot give the occult sense of passages which they have not explained. In the case supposed, it was not fancy, imagination, conceit, which led them to play upon words, and to give to them mysterious and conjectural meanings. If they have actually exhibited the occult sense in any case, it must of course have been by virtue of light from above."—pp. 30, 31.

I say I do not assent to this principle, because I do not see sufficient evidence of its truth. If I am assured that, *as a general fact*, the Old Testament dispensation was a typical dispensation, or, as you say, that 'the paschal lamb, the Jewish sacrifices at large, the high priest's office, and many other things of the like nature (how much does this include?) are designedly emblems of the future,' I am utterly at a loss to perceive on what grounds I am debarred from the exercise of my sober judgment in assigning a typical import to numerous features of the system, which are not expressly designated as such by Christ and his apostles. Especially am I embarrassed by this view, when I hear you ask, 'If the Jewish dispensation was designed to be *preparatory* to the Christian one, what less could be rationally expected than that there should be such a significance

in many of its institutions?' This query I endorse with all my heart. It is certainly the fairest presumption in the world, that as the Jewish economy was introductory to the Christian, it should, under the veil of its personages, rites, institutions, and ordinances, as typical appointments, enwrap the latent ultimate truths and realities of the gospel scheme. If, as Tholuck remarks, the *ψύχη*, the *informing spirit* of the New Testament, is contained in the chrysalis envelopment of the Old, what wonder that it should frequently show signs of vitality? But that every one of the emblematic items must be distinctly specified and *labelled* as such by the New Testament writers; that *nothing*—absolutely *nothing*—should be recognised by us as such without an express divine warrant; that we should be preremptorily precluded from the *least* exercise of our own discretion in the particular application of a general principle unequivocally affirmed, appears to me one of the most violent and unreasonable of all possible conclusions. And upon what is it built? What is the head and front of the reasonings urged in its defence? Why, forsooth, that the principle is liable to abuse; that if granted, it will open the door to all manner of mystic extravagance; that the most licentious and ridiculous modes of interpretation will everywhere gain currency, to the disparagement and unspeakable injury of revelation. Now, that the principle is *capable* of perversion and excess, I have again and again admitted; but I must still be allowed to say, that I have no sympathy with the extreme sensitiveness and alarm often evinced on this score, and which betray themselves so perpetually in your speculations on the subject. I have some confidence in the conservative intelligence and good sense of the mass of the Christian mind of this age, nor will I sacrifice to a vague panic a principle, which under the guidance of an ordinary sobriety of mind can do no harm, but opens a rich source of instruction to the pious reader of the Bible.

Indeed, on the score of dangers to be apprehended to the cause of sound biblical exposition, from the excesses of the *typical* principle, I confess that they appear of a far less threatening aspect than those that spring from the opposite theory. As it is obviously a much less vicious mode of interpretation to find Christ *everywhere* in the Old Testament than to find him *nowhere*, so the *tendency* to the one extreme is proportionably more innoxious than that to the other. I admit the tendency on my ground, and I presume you will not deny it on yours. Still I would contend that a spiritualizing proclivity is fraught with far less mischief to the interests of scriptural truth than that cold, skeptical, and rationalistic style of exegesis, which refuses to admit a gleam of gospel light except where the rays are concentrated to the focus of a *jure divino* type. Such an interpreter seems to me to read his Bible as Shylock did his bond—nothing to be admitted but what is there expressly 'nominated.' My spirit is chilled by this iron rigor of re-

quisition. I am impatient of a restriction that binds me down to the bare cortex of the letter, when all the impressions and impulses of my soul assure me, that God designs that I shall go beyond it, and feed on the inner succulence of this tree of life. I seem to myself to be, on your theory, 'in the school of one *Tyrannus*,' who brandishes the rod of exegetic flagellation without mercy over the slightest yielding to the promptings of spiritual emotion. You may say that *emotion* is sadly out of place in the department of hermeneutics, and that every thing should bend to the clear, cool decisions of the intellect. I would not of course set religious feeling in the 'seat of judgment' where the great canons of interpretation are to be decided upon or applied, but I must still be allowed to say, that in reading the lively oracles I do not covet that state of mind which would shrink, as with an instinct of sacrilege, from recognising a *designed* typical coincidence between a hundred things which are not expressly affirmed to sustain that relation to each other. Nor am I governed in this by mere feeling. The coolest and calmest decisions of my reason assure me of the soundness of this view. When I learn, upon the highest of all authority, that the law was, as a whole, 'a shadow of good things to come;' when its very genius was typical; when I find that types are expressly recognised by the New Testament writers in several instances where the resemblance is extremely remote, and not one reader in a thousand would have thought, without such an intimation, of discovering it; on what ground of reason, by what rule of exegesis, am I forbidden to recognise such an import when the resemblance is so palpably striking that my eyes must be hermetically sealed not to perceive it? Take the case, for instance, mentioned by the apostle, Gal. 4: 22—31, respecting Sarah and Hagar, of whom he affirms an allegoric character, and says that 'these are two covenants,' the one gendering to bondage, and the other to liberty; am I required to believe that these two personages are typical, and yet that no such relation is sustained by Joseph, or Samson, by Solomon, or Jeshua, or Zerubbabel, because it is not expressly affirmed? Look, for a moment at the history of Joseph, and say whether it is probable that its typical adaptations are altogether accidental. Like him the Saviour was the dearly beloved of his Father. Like him he came to seek his brethren in the wilderness of this world, and like him when "he came to his own, his own received him not." Joseph's brethren stripped him of his garments which his father had made for him; and of Christ it is said that "they parted my garments among them, and on my vesture they cast lots." Joseph was cast into a pit, but remained not long there; the Lord Jesus was laid in the grave, but saw no corruption. Joseph was sold by the advice of Judah for twenty pieces of silver; Christ was sold by Judas for thirty. Joseph was cast into a dungeon with two noted criminals; Christ was crucified

between two thieves. Joseph prophetically adjudged the one criminal to life and the other to death; Christ adjudged one of the thieves to everlasting life, while the other was left to expire without any such assurance. Joseph, emerging from his prison, became the prime-minister of Pharaoh, with a herald crying before him, "bow the knee;" Christ, rising from the prison of the tomb, took his seat at the Father's right hand, having "received a name that is above every name, that at the name of Jesus *every knee should bow*." Joseph knew his brethren when they knew not him, and though he was severe at first, yet his bowels yearned towards them, and he finally made himself known to them, to the rejoicing of their hearts, though they were filled with shame and bitter sorrow when they looked upon their injured brother; Christ also knew his brethren while they were rejecting him, and he too will at last make himself known to them in their conversion, and though forgiven, they shall "mourn when they look upon him whom they have pierced."

Here is certainly a very wonderful accumulation of coincidences in the character and history of the two personages set before us, and such as we can scarcely consider as merely casual, and yet Joseph is nowhere *affirmed* to be a type of Christ, nor could I perhaps *prove* that he was. Yet why the typical analogy is not as strongly marked as in the case of Sarah and Hagar, I am wholly unable to see. So again, we are nowhere told that the deliverance of Israel from Egypt—their passage through the Red Sea—their wanderings in the wilderness under the guidance of the Cloudy Pillar—their conquest of the Canaanites and subsequent establishment in the land of promise—were designed to shadow forth the various corresponding realities in the life and experience of the Christian, and yet nothing could be intrinsically more admirably adapted to do it. So we are not expressly assured that the law of the leper, the law of the *goël* or near kinsman, the ordinance of the red heifer, the festival of the jubilee, had either of them a typical design, and yet I cannot refrain from viewing them in that light, nor do I feel myself chargeable with licentious presumption or fanciful vagary in so doing.

I submit, then, whether on the score of consequences the danger from this source is so very serious. Is it not far more derogatory to the word of God to emasculate it of all spiritual import except that for which we have a verbatim and literatim warrant? On this head I am happy to find myself sustained by an authority so high as that of your respected colleague, the Rev. Dr. Woods, who, in his 'Essay on Inspiration,' p. 131, thus expresses himself:—"It is plain from Luke 24: 27; 1 Pet. 1: 10—12, and from many other places in the New Testament, that Christ, as well as his apostles, considered the Old Testament as abounding with predictions concerning himself. And it is a fair inference from the representa-

tions they have made, that *the Old Testament must contain many more predictions of Christ, than what are cited in the New.* Accordingly, I am led to think that those writers who are loth to admit any passages in the Old Testament to have been intended as predictions of Christ are, to say the least, quite as far from the truth, as those who see types and prophecies in every chapter."

But as my limits will not allow of any further examination of your views in regard to scriptural types, I must defer the remainder of my remarks on that subject to my next number.

With much respect,

Your friend and brother,

GEO. BUSH.

#### THE JUDGMENT OF THE BEAST AND THE LITTLE HORN, SUCCEEDED BY THE EVERLASTING KINGDOM OF THE SAINTS.

EXPOSITION OF DANIEL VII. 2-28.

[CONTINUED.]

THE vision of the prophet was prolonged till he saw the Beast slain and his body given to the burning flame. This was the result of the judgment which sat upon him. Instead of hearing a sentence passed in the celestial court, he saw its execution. The catastrophe was undoubtedly effected by a *gradual* process. This we think is clearly intimated in the parallel words of the hierophantic angel, v. 26, "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," implying a continuance of consumption until the prediction is completed. Both forms of expression convey to the mind the idea, not of an instantaneous, but a progressive work of destruction. In fact, the true idea is to conceive the judgment as running parallel with the career of the Beast from the time the thrones were first placed or planted, and this we shall show in the sequel to have been prior to the ascension of Christ, at which time the kingdom and dominion over all nations and languages were given him. As to the doom of dejection into the burning flame, there is no ground to question that it is the same with the fate of the same power, as more fully described, Rev. 19: 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, and with which he deceived them that had received the mark of the beast, and them that had worshipped his image. These both were cast alive into the lake that burneth with fire and brimstone." The "false prophet" of John is the same as the "little horn" of Daniel, and we see them here involved in the same perdition. But it will



be noticed that nothing is here said of the *slaying* of either at the time of their being cast into the burning flame. They are cast into it *alive*. Whatever may be meant by the "lake of fire and brimstone," the same is undoubtedly meant by the "burning flame," into which Daniel saw the body of the Beast cast, and the symbolical scope of the whole we shall consider as we proceed.

The imagery before us should be accurately scanned. The prophet first beholds the Beast *slain*. His mystical life becomes extinct, and then, at some subsequent period, his *body* is given to the burning flame. These are two distinct stages in the destruction of the Beast, and may have occurred at a very considerable interval apart, though we are not furnished in the vision itself with any specific data by which to determine the length of this interval. As a beast in prophecy stands for a kingdom or empire, the slaying a beast must plainly represent the taking away of the political power of that kingdom, which we know is usually effected by the sword of an invading and conquering power; and this is an act very properly expressed by the original term *רָבַחַן*, from *רָבַח* to *slay*, which the lexicons render by *necare, trucidare, interfecire, mactare*, implying a *slaughter by the sword*, and of which Buxtorf remarks (*Lex. Talm. voc. רָבַחַן*), that it answers in the Targums to the Heb. *רָבַחַן* when that word signifies *to fall by the sword*. If, then, the fourth Beast adumbrates the Roman empire, the slaying of the Beast must signify the violent extinction of the imperial life of that empire; and this would naturally be by the mortal wounding of the head, the supreme power, in which the unity of the empire, and its political life are concentrated. Whether this is the same thing with the deadly wound of the Beast, mentioned Rev. 13: 3, "And I saw one of his heads as it were wounded to death (Gr. *ἐσφραγίσθη, slain*)," would seem at first view somewhat difficult to be determined, inasmuch as this *slaying* of the Beast appears to be its extinction under Augustulus, which of course can hardly be supposed to have happened by reason of the great words of the Little Horn, as this Horn did not arise till *after* the empire received its deadly wound by the hands of the Goths. Still it is possible that a very great degree of precision on this head was not intended. It may be sufficient to understand the drift of the vision, as designed to present us *mainly* with a view of the destruction of the Beast, and as his final, fiery, and most signal doom was owing to the procurement of the Little Horn, therefore that which is strictly predicable of a particular period of his history, and of a particular form of his being, is affirmed, in a general way, of the whole. While the *burning* only is in fact owing to the malign influence of the Little Horn, yet the *slaying* is spoken of somewhat indiscriminately, as if that also were to be referred to the same cause, when in fact it took place before the Little Horn arose. One thing is undeniably certain; the Beast of Daniel is identical with the Beast of John. But

the Beast of John, *in the state in which he comes to his end*, is not then *slain*, but is expressly said to be *cast alive* into the lake of fire and brimstone. How then are we to reconcile the catastrophe described by the former prophet with that described by the latter, unless we admit that the *slaying* occurred at a period long anterior to the *burning*? And when could the Roman Beast be said to have been slain unless at the extinction of his life by the sword of war wielded by the invading nations whom history recognises as its executioners? We do not, however, propound this view with absolute confidence. We suggest it as a matter deserving of very grave inquiry, inasmuch as it is an object of the last importance to establish every possible point of coincidence and identity between the Beast of Daniel and the Beast of John. And in order to present this point more distinctly to the reader, and to avail ourselves of the light of subsequent inspired expositions of Daniel's visions, we shall exhibit the parallelism in a tabellated form.

## DAN. 7: 2—28.

Daniel spake and said, I saw in my vision by night, and behold the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth; and it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, and whose look was more stout

## REV. 13: 1—9.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names

than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.

Chap. 17: 7—14.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

We have given the visions in full, that the reader may perceive at a glance the points of coincidence and diversity. Both are somewhat numerous. They agree in the following particulars:

- (1.) The Beasts have a common origin, both rising out of the sea.
- (2.) They are both represented as fierce, savage, and terrible.
- (3.) Both are distinguished by an array of ten horns.
- (4.) Both have mouths uttering blasphemy.
- (5.) Both exercise a despotic and persecuting power over the saints.
- (6.) The mystical period allotted to the existence of both is the same, viz. 1260 days

The evidence of the identity of the mystic monsters afforded by these items is obviously striking and strong, too much so, we think, to be countervailed by the following particulars in which they differ, for these may be properly explained on the ground of the more minute expansion of the imagery to be found in the latter prophet.

(1.) Nothing is said in Daniel of the *heads* of the Beast. John mentions seven, and, as the body of the Beast is obviously composed of the aggregate of the three preceding Beasts, it is a fair presumption that the heads of the fourth or Roman Beast, are derived from those of his predecessors.

(2.) The ten horns of John's Beast are represented as crowned. Nothing is said in Daniel of the crowns.

(3.) John gives no intimation of the eleventh or little horn, which is so conspicuous in Daniel. But it would be easy to show that John has an equivalent for it in the two-horned Beast that rose out of the earth, otherwise called the False Prophet.

(4.) John beheld one of the heads of his Beast wounded to death, and the deadly wound again healed, of which Daniel says nothing express, though we shall endeavor to show that a latent allusion to it may be detected in his words.

(5.) The description of Daniel seems to afford no foundation for the very remarkable character given by John of his Beast in the following words: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." And again, "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." But here also, we believe, a closer inspection of Daniel will detect the hidden link, which, in this point, connects the vision of the two prophets; and to this we shall now more especially direct our remarks.

The consent of the great mass of expositors in recognising the Roman empire as shadowed out, both by the Beast of Daniel and that of John, rests mainly upon the evidence of historical facts. The Roman power answers to the visionary portraiture; and no other does. If, then, it be admitted that the Roman kingdom is actually the object seen in Daniel's vision, we cannot question that its whole chronological duration is spread out before him. He sees it hieroglyphically represented from its rise to its fall. This is evident from the fact, that while the fourth Beast supervenes *immediately* upon the passing away of the third, the prophet beholds him notwithstanding in possession of his ten horns and under the domination of the eleventh, which was more than a thousand years subsequent to the date of his rise. Indeed, as he obviously looks onward through the lapse of the 1260 years of the Little Horn's prevalence against the saints, and as this must have commenced at least the same length of time after the founding of the Roman state by Romulus, the whole period embraced in the range of the vision cannot be less than the double of that term, or 2520 years. Consequently if John beheld in vision the same power, we

see no good reason to doubt that he saw it through the same extended tract of time : although, as he lived at a much later period, he might naturally be expected to give the principal prominence in his details, to the latter ages of its duration. And this he has undoubtedly done. Although we deem the entire chronology of the two visions as commensurate, yet it is the Beast in the latter moiety of his duration, while under the predominance of the Little Horn, that John more especially sets before us.

It is obvious that our only adequate clew to the solution of the symbols is to be found in the recorded historical facts pertaining to the Roman empire. Are these facts, viewed on a large scale, such as to accord with the imagery of the vision ? This is a question which can probably be determined without any extended array of historical detail. Nothing is more notorious than that the Roman empire, after subsisting not far from the space of 1260 years from its foundation, did succumb to the sword of its Gothic invaders, and about A. D. 476 became imperially extinct, under its then existing head. "And I saw one of his heads as it were wounded to death." Consequently, we have no difficulty in understanding the drift of the angel's exposition in what he says of the Beast, as he "that was, and is not." The Roman dominion 'was,' as an actually subsisting power, and it 'was not,' when as an empire it was subjected to temporary excision by the sword of its northern conquerors.

Again, it is a fact of world-wide acknowledgment, that the empire, after remaining for a time in a state of political extinction, was again revived under a new ecclesiastico-imperial form. "And his deadly wound was healed." This is clearly intimated in the words of the angel ; "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit." This was his revivification. He came to life upon his issuing out of the "bottomless pit," centuries after his first appearance. In his original rise he emerged out of the sea ; and this was plainly embraced in the retrospective reach of the prophet's vision, as he tells us, ver. 1, "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns," &c. It is true, his horns were of later acquisition, but this is simply to preserve the decorum of the imagery. The grand point upon which we here insist is, that his rising out of the bottomless pit or abyss (*ἐκ τῆς ἀβύσσου*) was not the same with his rising out of the sea. It was his resurrection from the sword-inflicted death which he underwent at the hands of his barbarian conquerors. And this resurrection, we have not a question, was consummated in Charlemagne, in whose person the unity of the revived empire stands prominently forth. This fact affords, as we conceive, the true clew to what is said, Rev. 11: 17, respecting the two witnesses : "And when they shall have finished (rather, 'while they shall be finishing or accomplishing') their testimony, the beast that ascendeth out of the bottomless

pit shall make war against them, and shall overcome them, and kill them. Nothing had before been said of this persecuting beast. The allusion is here proleptically introduced, and refers us to his emergence from the state of extinction to which he had been reduced by the stroke of the sword, which was fatal to one of his heads, and in that, to his entire life. The *ἄβυσσος* of the New Testament is in several instances equivalent to Hades, or the receptacle of the dead. See Rom. 10: 7; Luke 8: 31.

As it is well ascertained that the revival of the Roman empire as a Beast, was effected by the procurement of the ecclesiastical power, represented by the two-horned Beast of the vision, we find in this fact the realization of the mystic scenery thus depicted, Rev. 13: 11—17.

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

This two-horned Beast is, we conceive, no other than the Romish hierarchy engaged in healing the deadly wound, or reviving the defunct dominion of the Cæsars, under which title Charlemagne is known in history. The remarks of Whiston (*Essay on Rev.* p. 229) give, we believe, the true scope of the symbolic action: "In the sixth vision we have, I think, a pretty plain account of the rise of the new empire, A. D. 800 (which is now become the German empire), and of its subordinate magistrates. This is here called 'an image of the beast which had the wound by a sword, and did live;' which wound is elsewhere said to be 'in the head of the beast.' That is, it is a resemblance or picture of the Roman empire when it was under the old Roman Cæsars, which had received the mortal wound by the barbarous nations; and yet the empire, the 'sacred Roman empire,' did afterwards continue in being; and on the rise of the imitation of the Cæsarean head, this empire became a perfect 'image' or likeness of the old Roman empire before it had received that mortal wound; which hereby, as it were, revived again, and appeared fresh in the world." He then goes on to observe, how perfectly the emperor's power in "uniting several

princes in upholding the remains of the Roman empire, and in executing the severe and sanguinary laws on those who departed from it, and would not submit to the papal and imperial tyranny and idolatry, was a fulfilment of the prophecy, that the image, thus animated, should 'cause that as many as would not worship the image of the beast should be killed.'” To the whole he adds, from Sigonius, the very oath which the emperor took on the occasion of his coronation: “I, the emperor, do engage and promise, in the name of Christ, before God and the blessed apostle Peter, that I will be a protector and defender of this holy church of Rome, in all things wherein I can be useful to it, so far as divine assistance shall enable me, and so far as my knowledge and power shall reach.”

The language of Gibbon on this head will show how exactly the facts answered to the purport of the prophecy: “By the conquest of Justinian we have been recalled to the banks of the Tiber, to the deliverance of the ancient metropolis; but that deliverance was a change, or perhaps an aggravation, of servitude. Rome had already been stripped of her trophies, her gods, and her Cæsars; nor was the Gothic dominion more oppressive and inglorious than that of the Greeks. In the eighth century of the Christian era, a religious quarrel, the worship of images, provoked the Romans to assert their independence; their bishop became the temporal as well as the spiritual father of a free people; and of the Western empire, which was *restored* by Charlemagne, the title and *image* still decorate the singular constitution of modern Germany.” Indeed, we learn from his biographers that a commemorative coin was struck at Rome under the reign of Charlemagne, bearing the inscription, ‘Renovatio Imperii Romani,’ *Revival of the Roman Empire*.

But we have yet to compare with the page of history another item in the mystery of the Beast, as somewhat darkly unfolded to John, Rev. 17: 9—11.

Ἦδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἐπὶ κεφαλῇ ἐπὶ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθεται ἐπ’ αὐτῶν. Καὶ βασιλεῖς ἐπὶ εἰσὶν· οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὕτω ἦλθε, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μένειν. Καὶ τὸ θηρίον, ὃ ἦν αἰὶ οὐκ ἔστι, καὶ αὐτὸς ἔστι, καὶ ἐκ τῶν ἐπὶ ἔστι, καὶ εἰς ἀπώλειαν ὑπάγει.

And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.

It is doubtless a signal mistake of expositors to understand here by ‘kings’ any thing else than ‘kingdoms,’ for which ‘kings’ is the uniform equivalent term in this kind of figured prophecy. The seven kings, we conceive, are not seven forms of government

by kings, consuls, dictators, military tribunes, &c., for they are identified with seven mountains, and 'mountains' is a prophetic term for 'kingdoms,' considered more especially with reference to the *capitals* (from 'caput,' *head*) in which their power is concentrated. It is moreover worthy of remark that the heads are too conspicuously eminent on the scene to stand for either *hills* (λόφοι) or for past forms of a chiefly republican government. Besides, the official changes in the old pagan government of Rome seem too remote, insignificant, and irrelative, to be adverted to by a prophet of the Christian era, while portraying the modern universal empire. These heads surely represent kings more worthy to be called such than the various magistrates of heathen Rome. Their ashes can have little import in the present scene, but the *living remains* of kingdoms may. The Roman empire in the time of John had absorbed within itself the kingdoms and capitals of the great preceding dynasties of the world, which are said to be five, as identical with the five heads of the preceding Beasts, (giving one to the kingdoms of Babylon and Persia, because they had but one capital,) and four to the Grecian power, and Rome itself, made the sixth, which was the one slain with the sword. The other, not yet come, was to be the revived Roman empire, which, under its seventh head, or the kingdom of Charlemagne, was to endure but a short time as a *head*, but was to merge into the Beast itself, or its *body*, subsisting under what may be termed the *polyarchy* or *dekarchy* of the ten horns, or the ten independent sovereignties which formed the integrity of the Roman empire in its last state, which is more particularly set before us in the present vision of John. All this is certainly matter of *historic verity*, and it affords, we think, the true solution of the remarkable expression, "even he is the eighth, and is of the seven"—ἐκ τῶν ἑπτά, i. e. not one of the previous seven kings, considered as a form of government, but *made up of the seven*, or in other words, a power comprising within itself, by absorption, the seven previous kingdoms represented by the heads, and yet existing under a new and unique form, in which, although there was no real *head*, as a centre of unity, yet there was a power, a dominion, an empire seated in the Beast himself, i. e. his body, of which the true actuating spirit was the Little Horn, or the Papacy, though this is nowhere termed a head of the Beast. This body is what the prophet calls 'the eighth.'

We are aware that this explanation is somewhat complicated, but this arises from the nature of the subject, which is in itself extremely complicated. It is hardly possible to specify any thing more anomalous than the different phases through which the Roman empire passed from age to age, in consequence of its singular connexion with the church. Any symbolic device which should suitably represent it, must inevitably be more or less enigmatical, and require 'the mind which hath wisdom' to decipher it. Yet



nothing is more indubitable than that that empire is recognised as still subsisting in the eye of prophecy, and as destined to subsist till superseded by the everlasting kingdom of the saints. But it is clear that for centuries past the Roman empire has not existed under a united imperial head, but rather as a huge *body*, composed of the separate kingdoms represented by the ten horns, and having its visionary life diffused over this body, instead of being concentrated in a head, as it was before its extinction by the sword of its Herulic and Ostrogothic 'slaughtermen,' and as it was for a short time under the emperor Charlemagne, subsequent to whose era this revived head fades and dies away in the extra-Italian line of Germanic potentates.

We have found, then, by this process of investigation the 'body' of the Beast which, according to Daniel, is to be 'given to the burning flame,' and according to John, to be 'cast into the lake of fire burning with brimstone.' This is the same catastrophe with that so repeatedly indicated by the phrase 'goeth into perdition;' and as this form of expression is of great importance to our explanation of the prophecy, we shall trace it a little more in detail. The original term is for the most part some form of ἀπολλύμι, *to destroy, waste, consume*, and it is to be noted that in all the following passages the reference is to one and the same subject: Dan. 7: 11, "And I beheld till the beast was *destroyed* (ἀπωλείο, *went into perdition*), and his body given to the burning flame;" Dan. 7: 25, "But the judgment shall sit, and they shall take away his dominion to consume and *to destroy* (Gr. ἀπολέσαι) it unto the end." 2 Thess. 2: 8, "Then shall that Wicked be revealed, whom the Lord shall *consume* (Gr. ἀναλώσει) with the spirit of his mouth, and destroy with the brightness of his coming." Rev. 17: 8, "The beast that thou sawest was and is not, and shall ascend out of the bottomless pit, and *go into perdition* (Gr. εἰς ἀπώλειαν ὑπάγει)." Rev. 17: 11, "The beast that was and is not, even he is the eighth, and is of the seven, and *goeth into perdition* (Gr. εἰς ἀπώλειαν ὑπάγει)."

This is the doom ordained for the *body* of the Beast, or that headless assemblage of political sovereignties which constitute the Roman empire in its latter periods. It is the doom which is the result of the celestial, i. e. the terrestrial, judgment that sits for a long series of ages in the providence of God upon this rampant and desolating dominion. And in what form shall we suppose this dire calamity to be visited upon the Beast, but that of *war*? Is it not a fact, 'known and read of all men,' that the history of Europe, for centuries back, has been mainly a history of wars, revolutions, and bloodshed? Has there not been in this way a process of constant 'consumption' and 'destruction' going on among those nations that constituted the integrity of the old Roman empire? And suppose that this peculiar mode of infliction were de-

signed to be pre-signified by some appropriate device, would it not be apt to be by an emblem that should strikingly correspond with that most tremendous agent of modern warfare, which it is scarcely a figure of speech to denominate *fire and brimstone*?

The use of gunpowder in carrying on the wars of modern times is a fact of too great importance to be overlooked by the spirit of prophecy in its mystic foreshadowings. In ancient times weapons of iron, brass, and steel, were the only implements of death in the battle-field. Fire, as an element of destruction, was unknown. But in later ages a deadly composition, of which 'brimstone' is one of the principal ingredients, has come in the place of the ancient weapons, and if it had been left to us to fix upon a symbolic device by which to represent it, centuries before it was invented, could any thing more appropriate have been conceived than the very emblem which the Holy Spirit has employed for the purpose? Had a person taken his stand on an elevated spot of ground in the vicinity of the battle of Waterloo, for instance, and witnessed the terrible scene of that field of death, would not the falling thousands have seemed to him to be precipitated into 'a lake of fire and brimstone'? But what happened there has happened in hundreds of other instances, where similar scenes of conflict have taken place, and thousands have fallen victims to this deadly element. And who can count the millions of human beings that during the last three centuries have been thus wasted away from the 'body of the beast'? This, we conceive, is no other than the 'burning flame' into which that doomed 'body' was to be given, not indeed at any one time, but from age to age, through a long lapse of time. As the power to be judged is a temporal or worldly power, the judgment itself is to be a temporal judgment. A Beast is the symbol of a body politic, an extended corporation, a secular empire. How is an empire to be wasted away and destroyed, but by a series of judgments acting upon it as an empire? To represent such a power as cast into *hell*, the punishment proper to men as *individuals*, is a strange confusion of literal and symbolical language. If the Beast is the representative of a worldly system of despotic, cruel, antichristian dominion, then the 'burning flame,' or the 'lake of fire and brimstone,' into which he is cast *must* be some kind of *worldly* catastrophe by which it is destroyed; and what so perfectly answers to this figurative mode of extinction as the 'fire and brimstone' of modern warfare? If any more appropriate or probable solution of the symbol can be given, we shall with pleasure receive it. At present, if the principle of *gradualism* in the accomplishment of prophecy, for which we contend, is admitted, we do not well see how to avoid the conclusion to which we have come.

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THE present number of the Hierophant will be received by some beyond the circle of our subscribers, to whom it is addressed simply for the purpose of bringing it, and its general object and character, to their notice. Upon examination they should decline taking it for this year, they will confer a favor by returning the number, per mail, to the Editor. We can furnish the back Nos. to new subscribers to a small—and but a small—extent, as a thousand copies is the limit of our impression. When the volume is completed, there is not at present the least probability that a single copy can be obtained by purchase. To those who may wish to possess themselves of a series of Biblical discussions upon which unusual care has been bestowed, the present is probably the only opportunity. The subject of the explication of the 7th chapter of Daniel, we do not hesitate to say, will be of deep interest to the student of prophecy; and such of necessity is every one who is a student of the Bible. This portion of the prophetic visions sweeps into its comprehensive range that whole class of disclosures which relate to the Second Coming of Christ—the End of the World—the Judgment—the Everlasting Kingdom of the Saints, etc., together with many kindred predictions of the Apocalypse. These are topics to which no reflecting Christian mind can be indifferent; and they are treated in our pages, not with overweening confidence, but according to the measure of light which a somewhat patient and prolonged investigation has afforded.

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# THE HIEROPHANT:

OR

## MONTHLY EXPOSITOR

OF

## SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY  
**GEORGE BUSH,**  
 Professor of Hebrew in the New-York City University.

**No. VII. JULY, 1843.**

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NEW-YORK:  
 MARK H. NEWMAN, 199 BROADWAY.  
 1843.

John F. Trow, Printer,

No. 33 Ann-street.

THE HIEROPHANT is designed as a monthly publication, devoted mainly to the subject of Scripture Prophecy, but embracing in its plan other topics of Biblical exposition.

The Terms are \$1 50 per annum, *in advance*; payment to be forwarded (free of charge) to the Editor, 136 Nassau-st., New-York. As the sum is one of rather inconvenient transmission by mail, it is desired that private opportunities should be embraced whenever practicable; or if the amount of two or more subscriptions could be sent in one inclosure at the same time, it would obviate the difficulty in question. Subscribers living in the neighborhood of agents will treat with them, unless opportunities occur for communicating directly with the Publishers or the Editor.

Postmasters are authorized to remit subscription monies free of postage.

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# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. VII.—DECEMBER, 1842.

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### DOUBLE SENSE OF PROPHECY.

TO PROFESSOR STUART.—LETTER IV.

REV. AND DEAR SIR:

I ENTERED, in my last, upon the consideration of your arguments against the double sense of prophecy, drawn from the manner in which the Old Testament writers are quoted by the New. You are very strenuous in maintaining that this is such as to afford no proof of the doctrine in question, and in pursuing your argument on this head, you reduce the methods of quotation adopted by the New Testament writers to two:—the first, by simple and direct citation of a passage as prophetic; the second, by way of suggesting resemblances. As to the former, you say it is too plain to need any particular comment, and the cursory reader undoubtedly receives the impression that it is a very easy matter to determine what passages are cited as ‘simply and directly prophetic,’ and what not; and yet the fact is, that here is precisely the very point of difficulty. If this is a matter so exceedingly plain in your estimation, I have really some curiosity to know what you would consider obscure. For myself, I cannot but subscribe to the sentiment of Dr. Woods in relation to this point:—“The inquiry which of the texts quoted in the New Testament are to be considered as predictions, is very important, and, like many others respecting the interpretation of the Scriptures, *is encompassed with difficulties.*” *Essay on Insp.* p. 40. These difficulties, however, he gives us some valuable rules to enable us to solve, but as we find nothing in your pages that recognises the difficulties, so we are not to look

for any *adminicular* hints—even in a book made up of ‘hints’—to help us in grappling with them.

I have endeavored, on the contrary, to show that the impression naturally conveyed by your language on this head is altogether erroneous—that the case so far from being a plain one, is involved in the profoundest obscurity, because that scarcely an instance can be adduced, where the formula of quotation is so precise and unequivocal, as to preclude all doubt whether a particular prediction refers directly, primarily, and exclusively to the Messiah. The mode of citation is such as to leave it still a question, whether the announcement is not made through a typical medium, or through the vehicle of a double sense. You say indeed, “Such are the passages, as I must believe, cited from *Is. LIII. Ps. II. XVI. XXII. XLV. CX.* and many other places.” (These ‘many other places’ by the way, ought to have been designated.) Even these very instances, however, we determine to be Messianic predictions rather from their own intrinsic character and scope, than from any express averment of Christ or his apostles; and your language itself, ‘as I must believe,’ clearly implies that it is uttered in view of some degree of countervailing evidence on the other side. It expresses a verdict which is the result of a balance of probabilities.

We are constrained then to submit again the question to all reflecting minds, whether your arguments on this head have at all advanced us towards your conclusion, that the usage and authority of the New Testament writers give us no warrant for recognising a double sense in the writers of the Old. This conclusion can only be established by showing clearly and unequivocally what that usage is; and this you have not done. You have not, for instance, afforded me any criterion by which I can judge of the apostle’s design in the quotation *Heb. 2: 13*, “Behold I, and the children which God hath given me.” This is a passage quoted from *Is. 8: 18*, on turning to which I find the prophet most unequivocally employing the language respecting himself and his children. Yet it is clear that the apostle appeals to and cites the words as having a distinct reference to Christ. Now I would fain be instructed in what light this quotation is to be viewed. If it be here appealed to as a ‘simple and direct prophecy’ of our Lord, we must sink Isaiah in the original oracle, when yet nothing is more obvious than that he uttered the words respecting himself. If we retain Isaiah as the primary subject of the passage, then we must admit a double sense. Disguise it how we may, Christ is spoken of under the person of the prophet. Between these alternatives you are left the consolation, such as it is, of a choice. Precisely the same difficulty occurs in regard to *Heb. 1: 5*, “I will be to him a father, and he shall be to me a son.” I do not perceive anything more obvious in the Old Testament than that this is spoken, *2 Sam. 7: 14*, of Solomon. Yet here it is applied to Christ. But how does your rule apply to it?



Is this one of the cases too plain to need comment, where a passage is 'appealed to and cited as simply and directly prophetic,' that is, in contradistinction from the double sense, when, at the same time, Solomon was not more conspicuous at the dedication of the temple, than he is in these words? If, then, we are required, by apostolic authority, to behold Christ in this promise, we must certainly see him not only in Solomon's throne, but as bearing Solomon's name; and this is a case of double sense, if that phrase has any sense at all.

It would be exceedingly easy to multiply examples of this kind to a far greater extent, but as my intended limits enforce brevity, I turn again from the first to the second head of your remarks on the principle of the New Testament quotations from the Old. These heads do in fact so run into each other in your mode of treating them, that it is scarcely possible to discriminate the one from the other. On bringing the first to the test, and attempting to ascertain how it is that the Old Testament Scriptures are 'appealed to and cited as simply and directly prophetic,' we have seen that that method of quotation necessarily embraces a multitude of cases that come under the second class of 'suggested resemblances.' Scarcely a single passage can be adduced which answers to the conditions you have stated as to the mode of New Testament appeal. The New Testament writers do next to never make citations as 'simply and directly prophetic,' if you mean by that phrase a mode that absolutely excludes the admission of types and double senses. There are no appeals that come nearer to your definition than those in which the Messiah is spoken of under the character of David and Solomon; and this brings them at once under your second head, and clothes them, as I contend, with the attribute of double sense. But upon this second head, I have something farther to add.

The fact of typical institutions, under the old economy, you very explicitly admit; and you rest the admission upon very sufficient grounds:—"If the Jewish dispensation was designed to be *preparatory* to the Christian one, what less could be rationally expected, than that there would be such a significancy in many of its institutions?" What less, indeed! But then you are very peremptory (occasionally, not uniformly) in the requisition, that "we should not take every resemblance that fancy can draw between earlier and later occurrences or personages, as constituting a type, in a true and scriptural sense. We must limit types of this character only to such things or persons as were *designed* to afford resemblances that might convey instruction to the ancient church." To the soundness of all this I have no intention at present of objecting. But I have some queries to propose, as to the remarks that follow. "On the same ground, for substance," you say, "we may place a class of texts cited in the New Testament, which have

generally been regarded as the most difficult of all." You then go on to specify Matt. 2: 15, "Out of Egypt have I called my son," which you tell us, "as written by the prophet (Hos. 11: 1), is no part of a *prediction*, nor is designed to be one, but is a simple declaration of a *historical truth*," applied by way of *accommodation* to the recall of Jesus from a temporary exile into Egypt. In this sense you suppose the words of the ancient prophet may be said, according to scriptural usage, to have received a *πλήρωσις* or *fulfilment*. Granting all this to be so, on which, however, I am far from being satisfied, I am still at a loss to understand how a quotation of this character, which is in no sense a *prediction*, and which lacks the very essential element of a *type*, by not being a *designed* but merely a *casual* coincidence, is to be 'placed on the same ground' with what you would consider *types* after the strictest construction. What have they in common that should bring them together in the same class, or under the same head? There is indeed the general characteristic of *resemblance* in the two cases; but you tell us that resemblance alone does not constitute *type*, and you are here treating of *types*, if you purpose to say any thing that bears on the doctrine of *double sense*. The fact seems to be, that you wished to bring under one head all those quotations which involve the general attribute of *resemblance*, and the consequence is that you have confounded things that essentially differ. On no grounds of logical propriety can the quotation, John 19: 36, "Not a bone of him shall be broken," come into the same category with that, Matt. 2: 15, "Out of Egypt have I called my son," if the latter be, as you affirm, and I do not at present deny, a mere accommodation. The one is a *designed* and the other a *casual* prefiguration. At least, as you expressly say that "the paschal lamb was a type of the Lamb of God which taketh away the sins of the world," I infer that you would not refuse to consider the incident above mentioned as strictly *typical*. But however this may be, I repeat that your treatment of the subject under this head is confused and cloudy to the last degree. You start with the avowed purpose of showing that the mode of quotation adopted by the New Testament writers affords no warrant for the doctrine of a double sense. This mode, you say, is twofold; the one by appeal to Old Testament passages as 'simply and directly prophetic,' the other by 'suggesting resemblances,' under which last you tell us is included all that is properly called *type* in the Old Testament. This gives you occasion to dwell upon the nature of a scriptural type, and to lay down the position, that the fact of one *thing* being typical of another, does not necessarily infer a double or occult sense of words, all which, whether true or not, is doubtless pertinent to your point. But when you come on in the next paragraph to say that "*On the same ground, for substance*," is to be placed a class of quotations which are neither typical nor predictive, but merely applied by way of accommo-

lation, I am at once brought to the query, what relation these quotations have to the others, and why they were not made to constitute a distinct class, as they are beyond question of an utterly diverse character. But taking them as they stand, however mal-apropos, we shall find, perhaps, that they yield other matter of stricture than merely their classification.

The first important citation which you proceed to remark upon, in this connexion, is from the 69th Psalm, which you adduce as a striking specimen of the *accommodated* kind of application of Old Testament texts, of which you make so much. I give your own words:—

“David here describes, in very vivid colors, the persecution of his enemies, deprecates their malignity, and predicts their overthrow. That his own personal enemies are here meant, and that David, in *propria persona* speaks, and for himself, is clear from the tenor of the composition. That David is originally and personally meant, and not Christ, is clear from v. 5: ‘O God, thou knowest my foolishness, and my sins are not hidden from thee.’ Could he ‘who knew no sin’ make such a confession? No; here is the proper and original David, and here, of course, are his personal enemies. Yet in v. 9th we find the expression, ‘The zeal of thine house hath eaten me up;’ and this is applied by the disciples to Jesus, when he drove from the temple the traffickers who profaned it, John 2: 17. So again, in v. 21: ‘They gave me gall for my meat, and in my thirst they gave me vinegar to drink,’ which is applied to Jesus in John 19: 28, 29, and probably in Matt. 27: 34, 48, and Mark 15: 23. John intimates, that when the vinegar was given to Jesus on the cross, there was ‘a fulfilment of the Scriptures.’ And undoubtedly there was, in the sense already explained. There was an event like to that in ancient times. David’s bitter enemies persecuted him to the greatest extremity. They ‘gave him gall to eat and vinegar to drink,’ not in the literal sense, probably, but in the figurative one. But the spiritual David was persecuted more bitterly still, even unto death. Literally even did they give him vinegar to drink, mingled with gall, Matt. 27: 34. Here was a *πλήρωσις*, a filling up, a completing in a higher sense that which was done in ancient times. A more important personage was here concerned; and the passage of Scripture in Ps. 69: 21, when applied to Jesus, stands forth as a most prominent and lively description of his sufferings.”—p. 37.

My first remark upon this paragraph is one of surprise that you should admit the 22d Psalm to be a simple and direct prophecy of our Lord, and yet refuse this character to the 69th. I cannot cite them at length, but I am utterly at a loss to conceive the possibility of any one’s reading the two consecutively, and not feeling that they are of identical scope, and requiring to be interpreted on the same principle. I am sure that the reader who shall pause for a few moments and turn to the Psalms in question, will share with me in the wonder that I now express. He will be astonished to find you regarding the former as pointing primarily and exclusively to the Messiah, and the latter as detailing certain incidents in the history of David, which had merely a sort of hap-hazard ‘resemblance’ to particular events that befell the Messiah, on the ground of which the Evangelists accommodate the one to the

other. And what is your grand objection to considering this Psalm as directly predicting the Saviour? "That David is originally and personally meant, and not Christ, is clear, from v. 5, 'O God, thou knowest my foolishness, and my sins are not hidden from thee.' Could he 'who knew no sin' make such a confession?" Confession! What evidence is there of this being a confession? He is merely appealing to God, the Omniscient Searcher of hearts, as his witness to the falsity of the charges so maliciously brought against him. It is equivalent to saying, "Behold me, O God, loaded with foul aspersions. See thy faithful servant borne down by criminalations and allegations of the basest stamp. Thou hearest the charges of perverseness and iniquity which are heaped upon me. Righteous Father, I turn in this extremity to thee. Thou, who knowest all things, knowest what ground there is for these slanderous imputations. Thou knowest all the 'foolishness' and 'sin' which can in truth be charged upon me. My whole soul is open before thee, and with unwavering confidence do I refer myself to thee." The words are in fact rather a *profession* of innocence than a *confession* of guilt; and are therefore perfectly applicable to the Messiah and perfectly in keeping with the general tone of the Psalm. So little ground is there for resolving these signal predictions respecting the consuming zeal of the Lord's house, and the giving of gall and vinegar to drink, into mere 'accommodations' founded upon incidental or accidental coincidences in the lot of David and of Christ. Indeed, I would ask, what is the argument from prophecy good for, in our controversy with the infidel, if one of the most clear, express, and astonishingly accurate announcements of the Old Testament is thus to be frittered away to a mere casual 'resemblance'? Have we lived to see the expounders of holy writ handing back to the followers of Anthony Collins the very weapons of reasoning which that arch-sophist wielded against the claims of the Messiah, and which were so effectually wrested from him by the logical prowess of Warburton and Chandler?

The grand purpose of his work, as you are aware, is to prove that Christ was an impostor; and the drift of his argument may be thus stated:—Jesus Christ claims to be the promised Messiah of the Jews; he proposes himself as the Great Deliverer announced in their sacred books; yet none of these prophecies can be understood of Jesus except in a *secondary sense*; but a secondary sense is fanatical, chimerical, and contrary to all scholastic rules of interpretation; consequently, Jesus not being really predicted in the Jewish writings, his pretensions are false and groundless. In entering upon an elaborate and most triumphant refutation of the fallacy involved in this argument, Warburton remarks: "The nature of a *double sense* in prophecies hath been so little seen or inquired into, that some divines, who agree in nothing else, have yet agreed to second this assertion of Mr. Collins, and with the same frank-

ness and confidence to pronounce that a *double sense* is indeed enthusiastical and unscholastic. To put a stop, therefore, to this growing evil, sown first by Socinus, and since become so pestilent to revelation, is not among the last purposes of the following discourse.”—*Div. Leg.* Vol. II. B. VI. § 6.

But I beg you to pause with me a little longer on the New Testament citations from this remarkable Psalm. You say the language of v. 21, “They gave me gall for my meat, and in my thirst they gave me vinegar to drink,” was applied by the Evangelist to Jesus, John 19: 28, 29, merely because *the like event* happened to David, of which, however, as a literal fact, you admit at the same time that there is not a shadow of proof. The reason that prompts you to this construction is, that you find a single sentence in the Psalm that strikes you as inconsistent with the sinless character of Christ, and therefore you deem yourself bound to deny that any part of it refers directly and primarily to him. On the other hand, as the 22d Psalm, which is of perfectly analogous purport, contains nothing that may not be viewed as naturally Messianic in its original scope, you have no difficulty in understanding it as ‘directly prophetic’ of Christ. Now in that Psalm occurs the following passage, v. 18: “They part my garments among them, and cast lots upon my vesture;” thus quoted, John 19: 24: “They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be; that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots.” On the principles of your interpretation, these two quotations belong to classes *toto cælo* different. The one is a ‘simple and direct prophecy’ of what was to happen to the Saviour in the hour of his crucifixion, without any reference whatever to David, the other is merely the application of a fortuitous incident which occurred to David, and without the slightest original *designed* reference to the holy Sufferer to whom it is *accommodated* by the Evangelist! Now, Sir, I must be allowed to say, that if you seriously anticipate the reception of such *hermeneutik* as this to any great extent beyond your recitation-room, I am fearful there is some considerable disappointment in store for you. I believe you will encounter a most obstinate refusal to recognise a radical difference between things so palpably identical.

But we have not yet done with this pregnant Psalm.

“In Romans 11: 9, 10 Paul quotes vs. 22, 23, (with some little variation from the original,) and applies them to the state of the Jews in his day, as descriptive of their blindness, stupidity, and unbelief. Literally and originally the descriptions here were applied to David’s enemies; but David’s Son, who is called *Lord* by his earthly ancestor (Matt. 32: 45), applies them with still greater force to his own enemies.”—p. 38.

The passage quoted at length is as follows: “And David saith,

Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them : let their eyes be darkened that they may not see, and bow down their back always." This you contend had no prophetic reference whatever in the design of the Holy Spirit to the enemies of Christ, but solely to those of David, and is here applied to gospel times by way of *accommodation*. How much easier, simpler, and more native the view which makes this language either an intended *typical* announcement of what should happen to the rejecters of the Messiah, or a direct and exclusive prophecy concerning them. Indeed your own words would be naturally understood as describing a *typical* application of the passage, if you had not previously been so careful to advertise us that the principle on which the apostle employs it is not that of *type* but of *accommodation* ; for you say, that "the *spiritual David* was persecuted more bitterly still, even unto death." What is a 'spiritual David' but David in a *spiritual*, i. e. a *double sense* ? So much more readily does the language of truth and common sense suggest itself, than that of forced and wayward construction, that a man often finds himself adopting it when it is against his main purpose, and his heart 'meaneth not so.'

I am well aware that it would ill become me to characterize your reasoning on the Psalm before us in this manner if I could not produce the most cogent evidence in favor of the direct, original, designed reference of the writer's words to the person and lot of the Messiah. If any thing more is necessary on this head than what I have already adduced, see it already furnished to our hand by the apostle in this same epistle to the Romans, ch. 15 : 1-3 : "We then that are strong ought to bear with the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself ; but, as it is written, The reproaches of them that reproached thee fell on me." This is a citation, exact to the letter, of v. 9 of this very Psalm ; and I would ask if any thing can be more obvious, than that Paul understood the Psalmist as speaking directly of Christ ? If not, how does the quotation prove his point ? He is enjoining a duty upon Christians which he would enforce by the example of Christ, and for this end he cites a testimony confirming the fact of Christ's possessing the character which he would have his followers evince. In the nature of the case, it was necessary that this testimony should have been borne originally of him, or it was not *ad rem*. If it were spoken of any one else it would not prove his point. He therefore quotes this passage from the 69th Psalm as one which would at once be recognised as testifying of Jesus, and would consequently be authoritative as such. Indeed if this be not an instance of that kind of quotation which you bring under your first head of 'simply and directly prophetic,' and of

which you say it is 'too plain to need comment,' then I may safely challenge you to produce a single example of this nature from the whole New Testament.

I follow in your lead still farther in regard to this interesting portion of the Old Testament.

"Nor is even this all the use which is made in the New Testament of this strikingly descriptive Psalm. Peter (Acts 1: 20) applies to Judas the 25th verse: 'Let his habitation be desolate, and let no man dwell therein.' He even adds, that the Holy Ghost, by the mouth of David, spake concerning Judas (v. 16), and apparently he means to include verse 25 in what was said; see Acts 1: 20, which begins the quotation with a *γὰρ*. In the same breath, Peter quotes another passage from Ps. 109: 9, (which Psalm is altogether of the like tenor with Psalm LXIX.), which runs thus: 'His bishopric let another man take.' The fair question now is: Was Judas originally meant here? The tenor of both Psalms shows clearly that he was not. Yet David, as king, was beyond all reasonable doubt a type of king Messiah; and what is done in respect to the type, may, by the usage of the New Testament writers, be applied to the antitype. The Holy Ghost did truly speak that which is applicable to Judas, or which deeply concerns Judas, inasmuch as he hath, by the mouth of David, spoken what is exactly and highly descriptive of Judas's character and destiny."—p. 38.

Most cheerfully do I give you the credit of plain speaking in this paragraph. Here is no discoursing *in nubibus*—no sentences wrapped in Delphic ambiguity. You have put your meaning beyond the reach of mistake; whether beyond that of refutation remains to be seen. My first impulse on the perusal of this extract is to give vent to large expressions of amazement at the decision which you pronounce upon the tenor of the texts here adduced. You will probably smile at the simplicity which, in view of such a stretch of exegetical hardihood, can say that it trembles for the ark of God. But I should not feel, in uttering such language, that I was prompted by a weak and gratuitous concern for the honor of divine truth. I see a mode of interpretation here adopted which bodes any thing but good to the interests of revelation.

But lamentation is not logic, and I proceed to an argumentative notice of your positions. And first let me cite at length the words of Peter, so far as the quotation is concerned. "And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take." Now what is your verdict upon this? A glance at your language as quoted above informs us. "Was Judas originally meant here? The tenor of both Psalms shows clearly that he was not." Then I say I will defy any man to produce a single quotation in the New

Testament that shall come fairly under your first head of 'simply and directly prophetic.' There is no more unequivocal case in the whole compass of the New Covenant. Here is a scripture of which we are expressly assured in so many words that the "Holy Ghost spake it by the mouth of David before concerning Judas," and yet we are told that the Holy Ghost meant no such thing, but merely prompted David to utter a sentence which, though applied to the traitor Judas Iscariot, was no more truly intended of him than it was of Benedict Arnold! I say this distinctly and deliberately. I unequivocally affirm, that on the principles of your interpretation, the oracle refers to the one as much as to the other, and that I do the truth no wrong by substituting the one name for the other in the following sentence, which you have indited in this connexion: "The Holy Ghost did truly speak that which is *applicable* to the traitor Arnold, inasmuch as he hath, by the mouth of David, spoken respecting David's enemies, what is exactly and highly descriptive of Arnold's character and destiny." The only difference is, that Arnold lost his military command, and Judas lost his bishopric. I am very averse to characterize by the epithets that suggest themselves a style of exegesis which brings us, by inevitable sequence, to such results as these.

It certainly has a very strange air as coming from one whose principal object is to protest against the substitution of fancy and conjecture in the interpretation of the Scriptures, in the place of established principle and rule; and who says of himself, that with a sincere love for all that is new, whenever it is better than the old, he is still throughout this book a thorough *conservative* in respect to the fixed and immutable principles of reasonable hermeneutics! If your *conservatism* is consistent with such *destructive* modes of dealing with established principles as those now exhibited, it would seem to need reinforcing by some elements of greater strength than at present enter into the compound.

The conclusion to which you come, is one that was unhappily forced upon you by the denial of the perfect affinity of scope between the 69th Psalm and the 22d. The latter you admit to be strictly and exclusively Messianic, the former not. But how it is possible for any one to read these two Psalms in connexion, and not be convinced, that if one of them refers originally to the Messiah, the other must equally point to him, is a marvel that I must despair of ever comprehending. The reader who will allow himself to be long enough diverted from my pages or yours to make the comparison for himself, cannot fail to sympathize with me in the consciousness of having encountered, on this score, a problem that he knows not how to solve.

I cannot leave this subject without urging again upon your attention another of the consequences that flow from your assumption. The expression referred to by the evangelist, John 19: 28,



29, "They gave me vinegar and gall to drink," you say cannot be understood as spoken originally of our Lord, because the Psalm in which it occurs is applied to him, not as its primary theme, but only by way of accommodation. But as the 22d Psalm points to him directly and originally, therefore there is no need of *accommodation* in applying any part of it to him to whom the whole designedly refers. Now in this Psalm we meet with the following sentence, which is also alluded to, Matt. 27: 43, as having been fulfilled at the crucifixion, "He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him." This you admit of course to be a *direct prophecy* of what was to happen to the Messiah, while that respecting the vinegar and the gall had no such original reference, but was a mere casual incident, which *might* be accommodated to Christ in his agony, and *was*. I would ask then whether you seriously imagine that such a paradoxical mode of construing these scriptures, will ever meet with a favorable reception from intelligent minds? Will they admit for a moment that two cases so perfectly similar in all their attributes and relations, are to be interpreted on principles so utterly diverse? Never. Your scheme of construction has only to be *known* to be repudiated at once by the great mass of those who are capable of forming an opinion.

But here I pause. I shall hope in one or two additional letters to finish my remarks on that part of your volume which treats of the *double sense of prophecy*. The way will then be prepared for an examination of the other two remaining heads, which I shall aim to accomplish in shorter compass.

Very respectfully,

Yours in the Gospel, G. BUSH.

# THE JUDGMENT OF THE BEAST AND THE LITTLE HORN, SUCCEEDED BY THE EVERLASTING KINGDOM OF THE SAINTS.

EXPOSITION OF DANIEL VII. 2-28.

[CONTINUED.]

*I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* The destruction of the fourth or Roman Beast, is the subject of this part of the vision. This we have endeavored to show was accomplished by two distinct stages; the one his *slaying by the sword*, the other his *being given to the burning flame*. The former is to be referred to his extinction under his fifth head by the slaughtering sword of the Goths, near the close of the fifth century, the other to a subsequent catastrophe that should befall the Beast, in his *revived* state, by means of the 'fire and brim-

stone' of modern warfare. And let us here repeat the remark, that it is this circumstance of the *slaying* and the *reviving* that connects this vision of Daniel so intimately with that of John in the Apocalypse : " And I saw one of his heads as it were wounded to death, and his deadly wound was healed." As the life of an animal is concentrated in its head, the deadly wound of the head would be fatal to the whole body, so that in the death of the head died the entire beast. But this deadly wound the prophet sees healed again, and consistency requires us to suppose that this healing of the head was the revival of the whole Beast. All this when translated into the language of historical fact imports nothing more nor less, than that the Roman empire, after becoming imperially extinct by the conquest of the Goths, was again restored to political life in the coronation of Charlemagne as Emperor of the West. Nothing is easier than to make out this fact from the records of history ; and equally obvious is it, that the restoration was brought about by the procurement of the Roman hierarchy, who in resuscitating the defunct empire of the Cæsars animated the image of the first Beast. Thus Sigonius, one of the high authorities of Gibbon, after describing the ceremonies of Charlemagne's investiture with the title of "*Carolus Augustus Imperator Romanorum*," goes on to say, "*Ceterum hunc dignitatis imperatoriae titulum, cum in Momyllo Augustulo, ultimo Occidentis imperatore, ante trecentos ferme annos sub regnum Gothorum in Italiâ defecisset, in eodem Occidente pontifex renovavit ut haberet ecclesia Romana adversus infideles, hæreticos, ac seditiosos defensorem.*" *And thus this title of imperial rank, which had failed about three hundred years before, under the dominion of the Goths in Italy, in the person of Momyllus Augustulus, the Roman pontiff now RENEWED, that the church might have a patron-defender against infidels, heretics, and the disaffected.*—(*Hist. de Reg. Ital.* B. IV. p. 158.) When we add to this the fact already mentioned, of the commemorative coin struck in Charlemagne's time having the inscription "*Renovatio Romani imperii*," a copy of which may be seen in James's Life of Charlemagne, (Harpers' Fam. Lib. Vol. LX.), no ground seems left for doubt, that we have put the right construction upon the visionary scenery.

The Beast thus revived is to be gradually consumed and finally destroyed by being given to the 'burning flame.' This we have endeavored to show is but a symbolic mode of announcing the signal catastrophe of that empire by the wasting judgment of *war* as carried on mainly by the agency of *gunpowder*, and this view of the subject we propose to confirm still farther by citing a passage where the same symbol has unquestionably the import that we here ascribe to it. In the highly wrought emblematic description of the wo of the Sixth Trumpet of the Apocalypse, ch. 9 : 17, 18, it is said : " And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone :

and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." The explanation given by Faber of the mystic machinery of this vision, which has reference to the myriads of the Turkish horsemen, is undoubtedly the true one: "I readily agree with those commentators who have supposed the flashes of fire attended by smoke and brimstone, which the prophet imagined to proceed from the mouths of the horses, were in reality *the flashes of artillery*. Cannon of an enormous size were employed by Mohammed the Second in the siege of Constantinople, and it was chiefly by their instrumentality that he succeeded in taking the metropolitan city, and in thus politically slaying the apocalyptic third part of men." If then the symbol has this import in one part of the prophecy, why not in another? What valid objection can be urged against a solution which has the evidence of historic facts and of prophetic usage so strongly in its favor? If the prophecy were confined to Rome or to Italy, we might be disposed to recognise an intimation of a volcanic catastrophe, which should engulf the city or the country that had been so long the seat of this disastrous empire. But the 'body' of the Beast embraces in fact the leading kingdoms of Europe, and we see no reason to suppose that such a doom awaits *them*. In what other conclusion then can we rest, than that the predicted destruction by the fiery flame is neither more nor less than a *judicial wasting away by the carnage of war*?—and consequently that this judgment, being *gradual* in its operation, has already in great measure been consummated? How much of it yet remains to be accomplished, time only can tell. Certain it is, that the philosophic mind of this age is forming a continually heightening estimate of the stupendous importance of that series of revolutions which, commencing in France in 1789, has in its progress so completely transformed the face of Europe. Nearly all the governments of the countries constituting the ten kingdoms of the Roman earth have been subverted, and the Papal power, as a secular sovereignty, in fact degraded and extinguished. "During the twenty-five years of its progress," says Mr. Alison, "the world has gone through more than five hundred years of its ordinary existence." "The pillage of the Papal states by the French in 1797," says Mr. Bickersteth, "was such as to drain *them* of its specie, and to take away all the jewels and precious stones they could find. The French ambassador wrote to Napoleon, stating, 'discontent is at its highest in the Papal states. The payment of 30,000,000, stipulated by the treaty of Solentino, at the close of so many previous losses, has totally exhausted the old carcass. We are making it *consume by a slow fire*.'" No one can fail to perceive how strikingly this language is conformed to that of the prophet, Rev. 17: 16: "And the

ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That is, in the dire and desolating effects of war, they shall spoil her of her riches, her revenues, and her ornaments, and leave her, as a conflagration leaves a splendid palace or cathedral, in which a mere mass of blackened walls, pillars and turrets, is all that survives the flames.

We adduce in this connexion a passage from the Apocalypse bearing undoubtedly on the same period and the same events, though couched in a style of such lofty symbolical import, that it has usually been construed as having entirely another scope, and even by some referred to the second personal advent of Christ—Rev. 19: 11–20:

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

The point of time to which we are carried back as the commencing date of this sublime order of events, when heaven was opened and the Celestial Champion issued forth with his white-robed retinue, we do not assume precisely to define. It would not perhaps be hazarding much to refer it to the time of the Reformation, when a new influx of spiritual light may be said to have opened heaven by disclosing the interior and darkened sense of the inspired oracles. Yet we are inclined, upon the whole, to fix upon a period still later as that which was *mainly* in the eye of the inditing Spirit. As the opening of heaven is one of the grand events of the Seventh Trumpet, Rev. 11: 19, we may probably consider that item of the scenery as designed to connect the time of this issuing forth of the heavenly Warrior with the events of the Seventh Trumpet, and as

we consider that Trumpet to have sounded its ominous blast between the middle and the close of the last century, so we shall on this view be led to fix upon that grand series of revolutions which commenced with the French about 1790, and which shook so tremendously the entire fabric of European monarchies, as the *truth* and *substance* of the symbolic picture here so sublimely spread before us. Indeed the more attentively we ponder the subject, the more strongly do we incline to the opinion that *the last great conflict of prophecy is past.*

However this may be, we have here an expansion of the brief declaration, Rev. 17: 14, respecting the kings (kingdoms) constituting the body of the Beast: "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful." We have in the passage before us a more detailed account of this conflict, which according to the genius of prophecy is not restricted to any one crisis, but extended through a long tract of time, and gradually brought to an issue. The august personage who comes forth in a mystical Avatar at the head of the celestial cohorts, and of whom it may be said in the striking language of the poet,

"Heaven's fiery horse beneath his warrior form,  
Paws the light clouds and gallops on the storm,"

is in fact no other than *a sublime personification of Christianity.* It is not Christ in person, for he does not then personally appear, but it is the spiritual power of his religion, it is the embodied life and energy of his gospel, asserting itself against that stupendous system of despotism and delusion which had so long reigned paramount over the territories of the Roman Beast. Against this system of regal and hierarchal oppression the genius of Christianity is ordained to wage a war of utter extermination. The period has now arrived which is more *especially* but not exclusively hinted at in the 110th Psalm, when the Lord was to "strike through kings in the day of his wrath, to judge among the heathen, to fill the places with the dead bodies, and to wound the heads over many countries." The very day has now come to which the prophet's words pre-eminently refer, Isaiah 63: 1-6 :

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: there-

fore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

But the costume of the imagery is to be strictly noted. The name which should characterize the Celestial Warrior, and which should appear on his forehead, like the inscription on the golden plate of the high priest, is concealed by the towering array of diadems which sink low and rise high on his majestic brows, and for this reason fails to be read by the observant eye. But we are soon informed that that name is the Word of God, although known only to him who bears it, and the intimation undoubtedly is, that the true character of this stupendous agency is *not recognised by Christendom at large*. It is the Word of God mystically personified that accomplishes the victories ascribed to it, and though this fails to be perceived at the time by the mass of men, yet *the inspired word knows its own contents*, and is well aware of those grand prophetic purposes which its inherent spiritual virtue is destined to achieve. We see then with what propriety it is said, that this majestic mounted Hero "had a name written that no man knew but he himself." A series of grand political revolutions, attended by the effusion of rivers of blood, was to ensue, which should eventuate in the destruction of the Beast, and his ecclesiastical colleague the False Prophet, and these revolutions were really to spring from the operation of the principles emanating from the gospel of Jesus Christ. The spirit of that gospel is the spirit of liberty. Its genius is in the highest sense "the genius of universal emancipation." By that spirit have the wars of Europe for the last hundred years been mainly prompted. They have been the strugglings of the nations to throw off oppression, and to re-assert the usurped prerogatives of humanity. To no other source are they legitimately to be traced by reason; to no other source are they actually referred by prophecy. Meanwhile the uninstructed eye of historians and statesmen has failed in the main to perceive those hidden influences which were really at work in the central machinery of these great movements and bursting into action in the turmoil of cabinets, in the mustering of armies, and the downfall of dynasties. So long as their mental vision was uncouched of the cataracts which obscured it, they could discern only the common and obvious causes of national conflict, the ambition of princes, the aspirings of demagogues, the clashing of rival interests, the outbreak of lawless passions. But here by the light of the lamp of prophecy the essential truth is revealed. It is Christianity, in the gradual development of its inner life, which has wrought these mighty commotions on the platform of the old Roman world. Although intrinsically a religion of peace, of benignity, of blessing, yet such have been the accidents of its relations, that it could not assume the sway to which it was destined without crushing with a bloody tread the antagonist powers that arrayed

themselves in its path. Consequently in the pregnant imagery before us we behold the crowned conqueror clothed with a vesture dipped in blood, in righteousness judging and *making war*, and treading the wine-press of the fierceness and wrath of Almighty God. He is red (blood-stained) in his apparel, as he treads the wine-press alone, and of the people there is none with him ; for although his saints are here beheld in his train, yet they are present rather as spectators than as co-actors—rather to grace his triumph than to share in it. Accordingly it will be noticed that *their* raiment is of spotless white, showing no participation in the reddening stain, and indicating an innocence unimpeached of blood, even while the religion of which they are the votaries becomes the *occasion*—not the *cause*—of ‘incarnadining’ the glorious apparel of its symbolic representative. And surely to the fact no intelligent mind can be insensible, that it is *Christianity* in the abstract, and not *Christians* in the concrete, that has waged war with the despotisms of the Roman earth. It is the progress of *gospel principles* that has constituted the sanguinary march of the Rider of the apocalyptic vision.

From a view of the whole it is clear that the leading action of the vision is *warlike*. Here is ‘judging and making war ;’ here is a ‘vesture dipped in blood ;’ here is a ‘ruling with a rod of iron ;’ here is a ‘treading the wine-press of the wrath of God.’ These are expressions significant of the calamities of *war*. And the accumulated crowns are emblems of victories obtained over enemies. But the whole scene transpires on earth ; the mystic Potentate fights in the persons of the human belligerents, and therefore the combats and the conquests are really achieved by and over armies of mortal men, but men acting in such entire subserviency to the divine purposes, that they are as it were lost sight of, and their doings ascribed to those hidden agencies and influences which act through them. The result, which with many other items of the visionary transaction is anticipatively set down, is, that Christianity becomes merged and resolved into Christ, its divine author and its informing life, and he is eventually acknowledged King of kings and Lord of lords. In other words, the principles and the power of his divine religion gradually assume the ascendancy over all antagonist influences. These glorious results naturally refer themselves in the minds of men to their proper source ; the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he is to reign forever and ever ; and this is the same with the saints taking the kingdom and possessing the kingdom under the whole heaven for an equally indefinite tract of time. The grand obstacle in the way of the accomplishment of this result is the power of the Beast and the Little Horn, and this is finally though gradually abolished in the catastrophe here recorded. They are taken alive, or in the vigour of their action, and cast into the lake of fire burning with

brimstone ; and this is a doom identical with that announced by Daniel in reference to precisely the same power.

At the same time, we know not that the true scope of the prophecy necessitates the belief of the *physical* destruction of the *materiel*, the *personnel*, of this doomed confederacy. We do not know that a just construction of these predictive oracles requires us to suppose that the extinction of civil and spiritual despotism must necessarily involve the *masses of the population* among whom it exists. That its fall will crush its more obstinate upholders is in the highest degree probable, but as the slaying of the Beast with the Gothic sword left the great mass of the Roman *people* still alive, though multitudes perished, so we are inclined to believe will it be in the grand finale here predicted. The destruction of the Beast will be the destruction of the *governments* whose genius is bestial. It is said, Amos 2 : 2, " Moab shall *die* with tumult." This implies, not that the nation should be *physically* destroyed, but that they should be brought into subjection and bondage.

## Ver. 12.

## CHAL.

וְשָׂאָר חַיֵּיהֶם הָיָה לְמַלְכוּתָם  
וְאֶת כֹּחַ בְּחַיֵּיהֶם יִתְּנוּ לְחַיֵּיהֶם  
וְיִהְיֶה יָמָם

## ENG. VER.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

## GR. OF THEOD.

Καὶ τῶνλοι πῶν θηρίων μετεσ-  
τάθη ἡ ἀρχή, καὶ μακρότης ζωῆς  
ἐδόθη αὐτοῖς ἕως χρόνου, καὶ και-  
ροῦ.

## LAT. VULG.

Et cæterarum bestiarum translat-  
us est principatus, et longitudo vi-  
tæ data est eis usque ad tempus, et  
opportunitatem.

*As concerning the rest of the beasts, they had their dominion taken away.* Chal. וְשָׂאָר חַיֵּיהֶם הָיָה לְמַלְכוּתָם and *as to the rest of the beasts, they made to pass away their dominion* (lit. *their sultany*) ; i. e. their dominion was made to pass away,—according to a very common idiom of the original, by which an impersonal active verb, whether in the singular or plural, is used in a passive sense. Thus, Dan. 4 : 16, " Let his heart be changed ;" lit. " let them change his heart." So also, v. 25, " they shall make thee to eat grass"—" they shall wet thee with the dew ;"—v. 32, " they shall drive thee from men," &c., where the obvious import is that all these things *should be done* (pass.) to the king of Babylon. Of the various interpretations proposed of this verse, the following are principally entitled to attention :

1. Calvin (*Prælect. in loc.*) renders the verbs in the pluperfect : " From the rest of the beasts the power *had been* taken away, and a lengthening of life *had been* given them," &c., adding by way of



comment, that "there is no doubt the prophet here relates what in a just order ought to have preceded, inasmuch as the kingdoms of which he speaks *had been* abolished prior to the Roman; and as the sacred writers are not always observant of the true series of narration, but often relate in one place what has been omitted in another, therefore the prophet, after saying that the fourth beast was slain and consumed, goes on to remark, what he had before omitted concerning the others, that they *had had* their dominion taken away, though their lives were prolonged to a season and time, i. e. a fit, opportune, appropriate time."

This construction is favored by the ancient Rabbinical paraphrase of Jacchiades: "And they took away the dominion of the rest of the beasts, but a prorogation of life was granted to them for a season and a time; by which is denoted a season and time definite and short, in which the former kingdoms reigned, whose dominion they afterwards took away."

(2.) Vitringa (*Dissert. ad Vat. Dan. Emblem. p. 504*) elicits a somewhat different shade of meaning from the prophetic text, as he makes the 'life' and the 'dominion' identical. The design of the writer, according to him, is to announce that the rest of the beasts were *slain* equally with the fourth, and at the same time, life had been granted to them to a fixed period and not indefinitely. But instead of saying that they were *slain*, he says their *dominion was taken away*, explanatory of the emblem of *slaying*. For the phrases 'a beast is slain,' and 'his dominion is taken away,' are of equivalent import, the one emblematic, the other proper. As to the other clause of the passage, he is of course compelled to understand it in the pluperfect: "As to the rest of the beasts, their dominion (i. e. their life) was taken away, for it *had been* continued to them up to a certain or fixed period." He accordingly supposes that the prophet immediately after uses the term 'life' as epexegetical of 'dominion' in order to preclude any uncertainty as to its true meaning. Those therefore he considers as manifestly in error who distinguish the 'life' from the 'dominion,' and hold that the former was continued after the latter was taken away. The occasion of this error he supposes to be furnished by the sense put upon the connecting term *and*, as if it were intended to imply that the prolongation of life was subsequent to the taking away of the dominion. But in the phrase '*and* a prolonging of life,' &c., is either to be taken causally, as equivalent to *because*, *for*, a sense which it frequently has, or as a *relative* equivalent to *which* or *whom*. In this case the clause would properly read, "And the dominion was taken away from the rest of the beasts, *to whom* a prolonging of life *had been* given for a season," the expression '*and was given to them*' being the same as '*to whom was given*,' of which Cocceius in his Lexicon has given ample proof.

(3.) Sir Isaac Newton (*Observ. on Dan. p. 31*) maintains that

the three first beasts are in the eye of prophecy still living, and that they are to be sought for in those regions of the earth which were their *geographical* seat at the time of their ascendancy. "The four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those in Europe, on this side Greece, are still the fourth." In this view Bishop Newton and the mass of modern commentators concur.

(4.) A widely different view is suggested by Mede (*Book 4, ep. 24, 25*), who supposes the original term for 'beast' (אַרְיָא) to be in the singular instead of the plural, and to refer to the other parts of the fourth Beast, or the residue of it, i. e. the other parts besides the body, or, more expressly, the ten horns. But as the pronominal affixes are plural, this he accounts for on the ground that "this 'rest of the beast' had in it a plurality of kingdoms, according to the rule of the grammarians, that a singular antecedent to be taken collectively or distributively may have plural number answer to it." But to this it is a serious and probably an insuperable objection, that the singular pointing which he ascribes to the original, viz. אַרְיָא is not that which is read in the text. This is אַרְיָא, and is undoubtedly plural. Besides, it is in fact the *ten horns* which in the prophet's estimate constitute the *body* of the Beast, so that they cannot form what he terms its 'residue.'

We are compelled then to seek for a still more eligible mode of solving the enigmas of our text, and our *a priori* impressions would undoubtedly be, that the passage, coming in such close connexion with the oracle respecting the destruction of the fourth Beast, pointed to an event which had a chronological relation not very remote from the former. It seems to indicate something in respect to three former Beasts which would very naturally be introduced in this connexion. What should that be but their final prophetic destiny? And this would certainly appear to imply that in some sense they were still considered as *living* up to the time at which the fourth Beast went finally into perdition. But as those Beasts, *in the distinctive form of the Babylonish, Persian, and Grecian empires*, had given place to the Roman, if they are still alive at the close of the Roman dominion, it must be in those political powers which are still found in the *geographical territories* formerly occupied by the precedent monarchies, and this would seem to shut us up to Sir Isaac Newton's interpretation given above. We may perhaps adopt this without detriment to the truth of the imagery, although it gives a somewhat less determinate import to the symbol than is usually to be recognised. It makes it a general representative of the nations *other* than those which are more strictly embraced within the limits of the Roman sovereignty. But we

find in the following chapter, Dan. 8 : 4, that the term is used in this latitude, "I saw the ram pushing westward, and northward, and southward, so that *no beast* might stand before him," i. e. no state, nation, or kingdom; and as we know that the Roman empire is considered in prophecy as more especially located in the *West*, the intimation may be, that after the destruction of that power, the leading despotisms of the *East*, including perhaps those of Russia and Turkey, were to survive its overthrow for a short period, when they also were to pass away under the wasting process of the judgment which was to consume *every* power that stood in the way of the establishment of the everlasting kingdom of the saints. And in this connexion it is not perhaps unworthy of notice, that the original word for *dominion* (מְלִיכָה *soltan*) has been remarkably preserved in the title *Sultan*, which throughout the Mohammedan world embodies the grand idea of *ruling power*. If this view of the prophet's meaning be correct, it will perhaps fix another point of parallelism with the apocalyptic visionings, Rev. 19 : 21, where after relating the catastrophe of the Beast and the False Prophet, John immediately adds, that "the remnant were slain with the sword of him that sat upon the horse." As this 'sword,' however, is the mystical designation of the written word, which is the 'sword of the Spirit,' the interpretation proposed would make the 'taking away of their dominion' to be by their conversion to the truth of the gospel, which would be a complete transformation of the genius of those bestial despotisms.

[TO BE CONTINUED.]

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#### NOTICES OF NEW PUBLICATIONS.

**MILLENARIANISM DEFENDED; a Reply to Professor Stuart's "Strictures on the Rev. G. Duffield's recent Work on the Second Coming of Christ."** By George Duffield. New-York: Mark H. Newman. 12mo. pp. 182.

DR. DUFFIELD has in this little work condensed a very large amount of vigorous argument, caustic criticism, and successful vindication. If he has failed to satisfy us entirely of the truth of the general view of prophecy which he holds, he has certainly succeeded in rebutting a multitude of the charges brought against his theory by Professor Stuart, and in turning the tables upon his opponent. He has shown that the Professor's grand objection to the scheme of "historical reality" in the scope of the scriptural predictions of the future is unfounded; he has clearly evinced that he is justified, by the common usage of language, in maintaining that prophecy points, in its fulfilment, to events that become matter of his-

tory—events visibly occurring in this world, and externally manifesting themselves; and consequently that Professor Stuart's attempt to confine the range of a large portion of the prophecies to the 'world of mind,' to the utter exclusion of the world of matter, is abortive. "Prophecy," he maintains, "is adapted to our complex state of existence as spiritual and corporeal beings, dependent for our knowledge as well on our senses as on our intellectual perceptions and abstractions. The theatre for its great and glorious and final developments and fulfilment lies wholly on this globe—in *events* and scenes to occur here, and to occur in such manner and manifestations as to be perceptible by sensible creatures or mortal men." This position we may admit the author fairly to have made out, while at the same time we should probably differ essentially from him as to the *manner* in which these sublime predictions shall go into accomplishment. But on this whole department of his theme we think Dr. Duffield has presented a specimen of acute and masterly reasoning, such as we shall look for in vain in the pages of Professor Stuart.

That the work is marked by a tone of stringent severity is undoubtedly true; but it is no easy matter for a writer to preserve a vein of calm and philosophic equanimity under the conviction that his arguments on a subject of vast importance have been unfairly dealt with—that his views have been misrepresented—his language garbled—his conclusions held up to ridicule; while his premises are slurred over and disregarded. The injustice that is often done in this way is always more palpable to an author himself than to any one else, and it is scarcely to be wondered at that in self-vindication he should feel himself called upon sternly to *re-buke a wrong*, at the same time that he *confutes an error*. We find in Paul himself an occasional mingling of a tone of *indignant reproof* against a perverse wresting of the truths which he uttered.

That the scheme of prophetic interpretation advocated by Dr. Duffield is open, in several points, to the animadversions of his reviewer, we do not hesitate to believe; but we still find great fault with Professor Stuart's mode of dealing with the subject. He has not, in the main, attempted to confute Dr. Duffield's errors by establishing the opposite truths. He has brought together what he considers the leading positions or assumptions of Dr. Duffield, and presented them as a kind of *catena* of absurdities, evidently relying upon their effect as an outrage upon the general fixed belief of the Christian world, instead of entering upon a course of thorough exegesis in order to disprove their scriptural soundness. Thus, for instance, under No. 14, he states the following as one of the features of Dr. Duffield's scheme: "During this period the earth will undergo a remarkable transformation, by great geological and atmospheric changes; so that although men in the flesh will still die, yet the period of youth will only be in bloom at the age of one hundred years." Now we would ask, what could be the design of introducing this sentiment in such a connexion as will obviously subject it to a degree of opprobrium, when the sun in the heavens is not more apparent than that the Holy Spirit, by the prophet Isaiah, has announced just such a period as that here described? Does not Professor Stuart believe this to be an in-

spired prediction that will certainly in due time be accomplished? If so, when—how—where? These are the questions which Dr. Duffield has endeavored, by the application of the acknowledged laws of hermeneutics, to answer. The attempt in itself is certainly a praiseworthy one, prompted to it as he is by a supreme regard to the glory of divine truth, which is the more honored the more fully it is unfolded in its riches of import. Possibly he may be mistaken in its bearings. But he surely has a right to demand that before his conclusions are held up to view in a disparaging light, their erroneousess shall be shown by an appeal to the same laws of exegesis as those upon which he relies. If he has not rightly interpreted the meaning of Isaiah, what is that meaning? And so of nearly every item in the catalogue of counts which the Professor has arrayed on the principle of the *argumentum ducens in absurdum* or *ad invidiam*, either of which are out of place in a question so open to difference of opinion as the abstrusities of unfulfilled prophecy.

Now we do not hesitate to say, that as the offensive tenets which Professor Stuart has paraded in rank and file from Dr. Duffield's book are actually contained in the *letter* of revelation, he is perfectly warranted in demanding, that whoever assumes the office of passing judgment on his construction shall clearly show by exegetical arguments the *grounds* and *reasons* of the sentence which he utters. *He* certainly is not the man to occupy this seat of adjudication who merely exclaims, "Who can satisfy us about occurrences, which would seem to lie beyond any region reached by the loftiest or most vagarious flight that the imagination of man has ever taken or can take?" But these occurrences, mean what they will, form a part of that revelation which God has given to man for his high behoof, and no one is fairly to be charged with soaring upon 'vagarious' pinions into the regions of pure imagination who soberly sets himself to the work of investigating the purport of any part of the lively oracles. If God has been pleased, through the medium of mystic visions and symbols, to communicate his ultimate purposes to man, he has undoubtedly made these announcements that they might be studied and expounded, and it is a strange way of putting honor upon divine disclosures to throw out disparaging insinuations in respect to well-meant endeavors to compass their meaning, as if it were merely giving play to the 'imagination.'

The grand objection that Professor Stuart urges against the views of Dr. Duffield is their *inconsistencies* and *incongruities*, both theological and critical. But it should not be forgotten that Dr. Duffield professes to point out a great many particulars in which the common views of scriptural eschatology are equally *inconsistent* and *incongruous* with other plain declarations of holy writ, and his arguments deserve to be fairly met and answered, not by appeals to prejudice, but in a way of thoroughgoing and manly discussion. A writer who honestly avows before God his supreme anxiety to know and his readiness to receive what the Bible teaches as well in its prophetic as its preceptive portions, and who with this view

plants himself upon the principles of a just interpretation, has a solemn right to be heard on that ground, and he who replies to his reasonings by simply arraying against him the *odium theologicum*, virtually admits that he cannot encounter him with the appropriate weapons.

For ourselves, we repeat that we differ most essentially from the leading conclusions of Dr. Duffield. But we should feel that in controverting them we were bound to state what we thought the disputed passages *did* mean, as well as what they *did not*, and both this and his former work evince most unequivocally, that he would never think of meeting us in case of a debate on any other ground. B.

PROPHECY INTERPRETED LITERALLY OR SPIRITUALLY; or the *Millenist and Millenarian Views of Scriptural Interpretation*. Baltimore : D. Owen & Son.

THIS is a pamphlet of some seventy pages, containing on the back cover an intimation of its being an *extra* of the SPIRIT OF THE XIX CENTURY, an original monthly periodical conducted by the Rev. Robert J. Breckenridge, D. D., Baltimore. It is a very able and skilful balancing of the evidence in favor of the two modes of Literal and Spiritual Interpretation. The leanings of the author can perhaps be dimly discerned to the former principle, but he evinces so much sobriety of judgment, and holds the rein with such a firm grasp over all the tendencies to a rash commitment, that his work has far more the air of the carefully-pondered decision of the judge, than of the partisan plea of the advocate. It is the production of one who has profoundly studied the subject, and the amount of information which he brings to the discussion, and which is especially displayed in an incidental way in the notes, is very great. B.

PRACTICAL REFLECTIONS ON THE SECOND ADVENT. *By the Rev. Hugh White, Dublin.* New-York: Robert Carter. 12mo. pp. 240.

THIS is what its title imports, not an argumentative treatise on the doctrine of the Second Personal Advent of the Saviour prior to the Millennium, but a series of rich practical reflections, such as are calculated to impress deeply the pious mind in case that *should* perchance be the true teaching of Revelation on the subject; a contingency which we should judge the author deems not improbable. He writes at any rate as if he thought the evidence stronger on that head than it appears to be to us. But the work is admirable in tone, drift, and unction. B.

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THE present number of the Hierophant will be received by some beyond the circle of our subscribers, to whom it is addressed simply for the purpose of bringing it, and its general object and character, to their notice. If upon examination they should decline taking it for the year, they will confer a favor by returning the number, per mail, to the Editor. We can furnish the back Nos. to new subscribers to a small—and but a small—extent, as a thousand copies is the limit of our impression. When the volume is completed, there is not at present the least probability that a *single copy* can be obtained by purchase. To those who may wish to possess themselves of a series of Biblical discussions upon which unusual care has been bestowed, the present is probably the only opportunity. The sequel of the exposition of the 7th chapter of Daniel, we do not hesitate to say, will be of deep interest to the student of prophecy; and such of necessity is every one who is a student of the Bible. This portion of the prophetic visions sweeps into its comprehensive range that whole class of disclosures which relate to the Second Coming of Christ—the End of the World—the Judgment—the Everlasting Kingdom of the Saints, etc., together with many kindred predictions of the Apocalypse. These are topics to which no reflecting christian mind can be indifferent; and they are treated in our pages, not with overweening confidence, but according to the measure of light which a somewhat patient and prolonged investigation has afforded.

Orders to be addressed to the Editor or Publisher.

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*Henry Larson*

THE HIEROPHANT:  
OR  
MONTHLY EXPOSITOR  
OF  
SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY  
GEORGE BUSH,  
Professor of Hebrew in the New-York City University.

No. VIII. AUGUST, 1843.

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NEW-YORK:  
MARK H. NEWMAN, 191 BROADWAY.  
1843.

John F. Trow, Printer,

No. 33 Ann-street.

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# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. VIII.—JANUARY, 1843.

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### DOUBLE SENSE OF PROPHECY.

TO PROFESSOR STUART.—LETTER V.

REV. AND DEAR SIR :

You are undoubtedly correct in supposing that the strong-hold of the defenders of the *double sense of prophecy* is the mode of quotation adopted by the New Testament writers. In this they find the most ample warrant for the principle which they maintain, nor have I any idea that their confidence in the soundness of their position will be at all diminished by the tone of assurance in which you proclaim the opposite result of your own critical examination of a considerable number of these citations: "I can find, then, no warrant in the New Testament for giving a *double* sense to the words of the Old Testament." And again, on another page: "With an open face, then, we ask: where is the proof, that either prophecy or any other part of the Old Testament or of the New, conveys a *double* sense?" The proof, I trust, has already been accumulated in respectable measure in my previous communications, and I engage that still more shall be forthcoming in the sequel, which it will be a matter of some little difficulty to dispose of, except upon principles of exegesis that will make sad havoc of these canons of common sense which your prolegomena so strenuously insist upon in the sober interpretation.

I am unable to perceive in what respect I have failed in showing that your first remark on the quotations in the New Testament comes entirely short of disproving the doctrine in question. To

say that one mode of quotation is 'when a passage in the Old Testament is simply and directly prophetic, and is appealed or cited as merely prophetic,' throws little or no light on the subject, because we cannot tell to *what particular quotations the rule applies*. From the most careful pondering of your remarks on this head I am wholly at a loss to determine, in regard to a multitude of texts, whether you would bring them into this class or not. How then is it possible to learn the force of your argument on this score, unless we know precisely how it bears upon those specific quotations which are all important in the discussion? Your statement, therefore, still leaves the matter undecided, inasmuch as it cannot be evinced that numerous passages coming under this head do not involve at the same time most unequivocal evidence of double sense. I have already referred to a large class of citations which are as 'directly prophetic' of the Messiah as any that can be adduced, in which he is predicted under the person of David or Solomon, or in other words, *through the medium of a double sense*. These instances might easily be multiplied to a great extent, but a sufficient number has been cited to show that your premises have utterly failed to sustain your conclusion.

As to the second mode, that of 'suggesting typical resemblances,' I aimed to show that your reasoning labored under great defect, from treating together, without sufficient discrimination, two entirely different classes of texts, viz., those that involved prophetic *types*, strictly so called, and those that were prophetic merely by way of *accommodation*. These should obviously have formed distinct heads, as the mere circumstance of their possessing in common the attributes of *resemblance* is not an adequate ground for bringing them into the same class. My remarks thus far have had respect mainly to what you have offered on the *accommodated* texts, in which I have aimed to evince that your application of that principle is in a high degree loose, inconsistent, and unsatisfactory. I now, according to promise, revert again to your theory of *typical prophecies*, with especial reference to the position, that *typical things* do not imply a *double sense of words*.

And here I must be permitted to introduce an extract of some length from Warburton, (*Div. Leg. of Mos.* Vol. II. B. VI. § 6.) who, in his examination of Cellius's theory, has perhaps treated the subject more elaborately than any other writer.

"It hath been shewn, that one of the most ancient and simple modes of human converse was communicating the conceptions by an expressive action. As this was of familiar use in civil matters, it was natural to carry it into religious. Hence it is we see God delivering his instructions to the prophet, and the prophet God's commands to the people in this very manner. Thus far the nature of the action, both in civil and religious matters, is exactly the same.

"But in religion it sometimes happens that a standing information is necessary, and there the action must be continually repeated. This is

done by holding out the truth (thus to be preserved) in a religious rite. Here then the action begins to change its nature ; and, from a mere significative mark, of only arbitrary import, like words or letters, becomes an action of moral import, and so acquires the new specific name of Type. Thus God, intending to record the future sacrifice of Christ in action, did it by the periodic sacrifice of a lamb without blemish. This was not merely significative of Christ, which any other expressive action might have been, but was likewise a type of him ; because the sacrifice being a religious rite, it had a moral import, under the Jewish dispensation.

" Again it hath been shewn how, in the gradual cultivation of speech, the expression by action was improved and refined into an allegory or parable ; in which the words carry a double meaning ; having besides their obvious sense, that serves only for the envelope, a more material and secret one. With this figure of speech all the moral writings of antiquity abound. But when it is transferred from civil use into religious, and employed in the writings of inspired men, to convey information of particular circumstances, in two distinct dispensations, to a people who had an equal concern in both, it is then what we call a double sense ; and undergoes the very same change of nature with an expressive action converted into a type ; that is, both the meanings in the double sense are of moral import ; whereas in the allegory one only is so ; and this, which arises out of the very nature of their conversion, from civil to religious matters, is the only difference between expressive actions and types, and between allegories and double senses.

" From hence it evidently appears, that as *types* are only religious expressive actions, and *double senses* are only religious allegories, and receive no change but what the very manner of bringing those civil figures into Religion necessarily induces, they must needs have, in this their tralatitious state, the same logical fitness they had in their native. Therefore, as expressive actions and allegories, in civil discourses are esteemed proper and reasonable modes of information, so must *types* and *double senses* in religious ; for the end of both is the same, namely, communication of knowledge. The consequence of this is, that our author's proposition,—a *secondary* or *double sense* is enthusiastic and unscholastic, the necessary support of his grand argument is entirely overthrown. This is the true and simple origin of types and double senses, which our adversaries, through ignorance of the rise and progress of speech, and for want of knowing ancient manners, have insolently treated as the mere issue of the distempered brain of visionaries and enthusiasts."—pp. 268–270.

He then goes on to show that the *essential nature* of a *typical action* and a *prophecy with a double sense* is in fact the same, and that the use of both is precisely what might be expected in a system designed, like Judaism, to foreshadow another and ultimate system to which it was preparatory, and which was finally to be developed out of it. The prophetic intimations of such an introductory system would necessarily be more or less obscure, as otherwise the divine purpose of a disciplinary training of the chosen people under the previous economy would have been liable to be defeated. For " had the people known it to be only preparatory to another, founded on better promises and easier observances, they would never have borne the yoke of the law, but have shaken off their subjection to Moses, before the fullness of time had brought

their spiritual deliverer among them. This information, therefore, was to be delivered with caution, and conveyed under the cover of their present economy. Hence arose the fit and necessary use of *types* and *secondary senses*."

Bishop Chandler, in his 'Defence of Christianity' (Vol. III. p. 263) speaks to the same effect: "For this cause, in predictions a certain mean is to be preserved; the general matter is to be plain; but other circumstances are to be so signified, as to hinder men from nauseating their present estate, and yet not prevent their bearing a share in future events that are to be executed by human instruments. Men ought not to see with that evidence as to be constrained to believe; and yet to have so much light as to be left without excuse for not believing. Upon such grounds the prophets may have been moved to conceal much of what was intended for the Messiah, in types, and allusions, and enigmas; to presignifying spiritual things in earthly and temporal expressions, and under the terms of several parts of worship in the Jewish religion, to denote other things analogous to them in the Christian. And these prophecies were to remain in that obscurity till the days of their accomplishment began to dawn."

I trust you will find in these remarks a sufficient answer to the question which you have elsewhere propounded: "I they (the Old Testament writers) have foretold a Messiah, why not have them to speak out this great truth plainly, simply, without any *ιννοια* or occult sense?" Even if it were not possible to assign a reason so satisfactory as that given above, yet I would fain hope that you would allow all occasion for such bold questioning to be cut off by the palpable evidence of the fact, that infinite wisdom *has* seen fit to couch these announcements in a shaded and mystic diction. That the fact is a very troublesome one on the principles of your essay I can readily conceive, but the evidence of it is not so easily to be spirited away.

And now as to your momentous distinction between types of *things* and *double senses of words*, let us rub this head of wheat in our hands, and see if any thing else than chaff comes out. And in the first place I remark, that the distinction is opposed by the plain and unequivocal *usus loquendi* of the sacred writers. Their language obviously implies that they knew nothing of this subtle discrimination between an *acted* and a *spoken* type. Thus, Ezek. 24: 2, 3: "Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. And *utter a parable* unto the rebellious house, and say unto them, Thus saith the Lord God: Set on a pot, set it on, and also pour water into it," &c. Here the typical *action* is called a 'parable,' which the prophet was to 'utter.' So the apostle, Heb. 9: 9, calls the Jewish tabernacle "a parable (*παράβολή*) for the time then present," whereby the Holy Ghost signified 'a greater and more perfect tabernacle "not made with hands." Thus too Heb.

11 : 19, it is said of Abraham, who had *intentionally* offered up Isaac, though prevented in the execution, that he received his son from the dead “in a *parable* (ἐν παραβολῇ),” i. e. in an acted semblance. Our Saviour’s words, Matt. 24 : 32, are probably to be construed on the same principle : “Now learn a *parable* of the fig-tree ; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh.” Here was a parabolic lesson taught without words in the natural vegetative action of the fig-tree. Yet a parable is properly a figurative *discourse*. It is therefore perfectly in accordance with scriptural usage to say, that the Holy Spirit *speaks* to men by *acted* types or *types of things*, and if there is a double sense to the *things*, so there is to the *words* in which they are couched. If any more decisive proof of this is needed, it is afforded by the following passage from Ezek. 24 : 15–19 : “Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke : yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning : and at even my wife died ; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so ?” Here the ‘speaking’ to the people was by means of the *symbolic deportment* which he was commanded to observe on the death of his wife. This is clearly intimated, v. 24, where it is said, “Thus Ezekiel is unto you a *sign* (כֹּהֵן אֶתְּמָלֵךְ) a *type*, Gesen. ‘signum rei futuræ’) ; according to all that he hath done, shall ye do.” So the phrase, ‘men wondered at,’ Zeck. 3 : 9, אֲדָבִיר וְיָדָהּ which properly signifies *men of sign* or *men of type*, that is, men sustaining a *typical character*, or whose actions on special occasions were invested with a prophetic significancy, equivalent to a double sense. The same idea is conveyed by the prophet’s words, Is. 8 : 18, “Behold, I and the children God hath given me, are *for signs and wonders* (לְאֵתוֹת וּלְמוֹפְתִים) *for signs and types*) in Israel, from the Lord of hosts.” The general intimation, of which the above are specific instances, is contained in the words, Hos. 12 : 10 : “I have spoken by the prophets and I have multiplied vision ; and *used similitudes* (אֲדָבִיר) *have likened*) by the ministry of the prophets.”

But, secondly, I observe that the distinction, so far as it is unintelligible, is frivolous. What is there in the nature of the case that makes it important ? The lamb of the paschal sacrifice, or of the daily sacrifice, had a double meaning, but the word ‘lamb’ in this connexion has but its primary literal sense. Let it be admitted ; yet when we hear the harbinger of our Lord exclaiming, “Behold the *lamb of God* that taketh away the sin of the world,” of what violence are we guilty when we say that a double sense pertains to

the words of the institution ? Certain it is that there is an *import* in the transaction beyond that which is conveyed by the simple letter of the narrative, and though you may affirm that this import resides not in the words, but in the action recorded, I cannot perceive that the distinction is of any assignable moment. But even if we admit your view of it in regard to certain typical *things*, how is it when we come to the consideration of typical *persons* ? David, you will concede, nay, you have expressly conceded, was a type of Christ. Consequently, the name 'David' must designate, in this relation, not merely the veritable son of Jesse, the king of the literal Israel, but that exalted personage who is mystically shadowed forth under this title, and who sustains the same relation to the spiritual Israel that David did to the literal. This, in my apprehension, amounts, to all intents and purposes, to a *double sense*. If it be not, I think a fair premium may safely be offered for the discovery of one in the whole compass of revelation. Indeed, if this be not an instance in point, the ground of controversy is shifted, and the grand question in debate becomes, what is a double sense ?

I need scarcely remark, however, that it is by no means essential to the validity of my argument to disprove your position upon this particular head. He who grants that the genius of the Jewish dispensation was essentially typical and symbolical, grants all that is requisite as a basis for the conclusion that I have taken it upon me to affirm. It is a matter of comparatively trifling moment in what department of the ancient economy we detect the presence of the double sense. If it is *there*, no one has any need to be particularly scrupulous about recognising it in *words* any more than in *things* ; and that you do recognise it in some form I am not at liberty to question, when I hear you say, that " David, as king, was beyond all reasonable doubt a type of King Messiah ; and what is done in respect to the type, may, by the usage of the New Testament writers, be applied to the antitype." I acknowledge my debt of gratitude for such an admission. This will probably be sufficient for my purpose in the estimation of intelligent readers, who will be at a loss to perceive why their powers of abstraction should be tasked to comprehend such tenuous distinctions as you are inclined to insist upon.

Waiving, therefore, any further remarks upon your theory of types, I proceed to the array of still stronger evidence in support of the doctrine of the *double sense of prophecy*. And as this can only be satisfactorily made out by an appeal to the actual usage of holy writ, I shall promise myself your candid consideration of the following passages, which by no means exhaust the list, but which offer themselves on the most cursory survey of the field before me.

In the first and second chapters of the prophet Joel we have the prediction of a desolating plague of locusts, which I believe is usually understood by commentators in the literal sense. It begins



with an address to the drunkards and drinkers of wine to howl and weep on account of the injury that was to be done to the vines from which their beverage was drawn, by the ravages of these insects, ch. 1: 5-7: "Awake, ye drunkards, and weep; and howl all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white." Yet, in pursuing the prophecy in its details, very evident indications meet us, that it is not only the *death of insects* but the *devastations of war* that the prophet sets before us, and consequently that the invading armies of a foreign power are in fact denoted by the very terms which point, in their primary use, to the judgment of the beasts. They are described as 'a great *people* and a strong,' and their wasting progress is so depicted as to correspond most strikingly with that of hordes of plundering soldiery: ch. 2: 3-10: "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

I know not indeed in what way your principles of exegesis would lead you to interpret this prophecy. But for myself, as at present advised, I am compelled to regard it as an indubitable example of *double sense*.

My second appeal is to the predictions of Isaiah respecting the destruction of Babylon. The passages it will be unnecessary to cite in full, as you are perfectly familiar with them, and I would occupy no more space than is necessary with extracts. You are well aware that the language of the prophet in describing the overthrow of this idolatrous and tyrannical city, is applied by John in the Apocalypse to the catastrophe of the mystic Babylon, which holds so prominent a place in the visions of that wondrous book.

Now I cannot be ignorant that I shall be giving utterance, in your eyes and those of a multitude of German critics, to an enormous exegetical heresy, when I express the most unwavering conviction, that the Holy Spirit, in inditing the original prophecy by the hand of Isaiah, had the ultimate application of it by John in his eye, and so framed the whole structure of the predictions as to give them the utmost pertinency to the fates of the antichristian city. I am aware that it is your wont to speak about the meaning of Isaiah himself, and of the other prophets, in their annunciations, but I choose to speak of the meaning of the Holy Spirit in those revelations which obviously transcended the limits of all human intelligence, and in which the prophets acted the part of mere amanuenses; for that this was their real character in relation to the utterance of prophetic oracles, is a confident assertion which neither 'all Achaia,' nor all *Germania*, shall hinder me from making. But of this, more in the sequel. My assertion is, that as these predictions are most unquestionably applied to a twofold Babylon, so they have in the nature of the case a *double sense*. I deem myself, at any rate, at perfect liberty to *assume* this position, and to hold it unflinchingly, till some valid reason be shown for relinquishing it. The *onus* of proof does not lie upon me, but that of disproof lies upon you. When the same language is actually applied by the sacred writers to two different events, I have a right to consider it as *intended* to be so applied by the Holy Spirit, and if so, to regard him as adopting a *double sense*; for what else can it be, if the same words are spoken of two different subjects? If you deny the truth of this, you are bound to show it. When I find the inditing Spirit declaring by the Old Testament prophets that the literal Babylon the great is fallen—that it shall be inhabited no more—that the wild beasts of the desert shall lie there—that the houses shall be full of doleful creatures—that owls shall dwell and satyrs dance there—that it shall be a perpetual desolation: and when I find John in the Apocalypse saying in almost identical language, "Babylon the great (the spiritual Babylon) is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," I cannot resist the belief that both events were equally present to the view of the Omniscient Prompter, and that he expressly designed that the same language should describe both, or in other words, that it should possess a *double sense*. You may indeed speak, as you expressly do, of the mind of the inspired writer, and of *his* particular intention, and reject the idea of his being merely an *automaton*, uttering words which he did not understand; but I know nothing of all this. My creed of inspiration recognises no such personal intelligent, or conscious design on the part of the prophets in their annunciations. I regard them as mere amanuenses of the Holy Ghost, speaking as they were moved by his mysterious impulse, and made to convey,

under a sense which they *did* intend, another and an ulterior sense which they *did not* intend. I am well aware that I shall lay myself open to the charge of an almost barbarian ignorance of the vast advances made by Eichhorn, Gesenius and others, in clear and rational views of the inspiration of the sacred writers, by such an old-fashioned style of remark as the above. I shall doubtless betray my 'thrice-sodden simplicity' by speaking much more explicitly of the sense and meaning of the Holy Spirit in his word, than of the sense and meaning of Isaiah, Daniel, or John. But for this I must crave pardon; the habit has probably become incorrigible of speaking of the Spirit of God as the true author of the Bible, and of its sense as his sense in all and every part. If the genius of modern improvement and refinement in this sphere of biblical science can be propitiated by such an honest and homely acknowledgement, I hope it may be. Otherwise I fear my *greenness* will fare hardly at its hands.

Another remarkable instance of the same character, is that class of predictions which relates to the restoration of the Jews from their captivity and exile under their Assyrian conquerors. I see not how to avoid the inference that another and a future return to their own land is actually announced under the terms which declare that from their Babylonish bondage. Nor do I perceive how, upon the principles so unequivocally laid down in your critique on Dr. Duffield, you can yourself consistently hold to any other interpretation. You object, in a series of most stringent criticisms, to his *literal* mode of understanding those prophecies. You insist upon the fact, that his assertions and theories are in point-blank contradiction to the drift of the apostle's reasonings in the epistle to the Hebrews, which you affirm are utterly at war with the idea of any such prophetic destiny of the Jews as would imply their literal return to Palestine, and the re-establishment of a Judaic, or Judaico-Christian, polity. Yet here are the prophecies expressly announcing, *according to the letter*, such an order of events. What do they mean? You affirm that they are not literally to be understood. Consequently the only alternative is to construe them *spiritually*; i. e. in a double sense. The words *sound* one thing, they *signify* another. I am not blessed with a capacity to discern how this differs from the admission of the very doctrine which I am humbly endeavoring to advocate.

But, finally, I affirm the theory of a double sense of prophecy, on the ground of the very nature of the symbolic and pictured imagery under which a large portion of it is conveyed. The holy seers, when made the organs of prophetic revelations, were wrought into a state of extatic trance. In this state a great variety of visionary phenomena were presented to their mental eye. These they have described, and the description forms a *sense*; but this is not the whole sense; the objects seen in vision couched under them a latent purport which could only be fully and adequately disclosed

by the event. This was their occult or ultimate sense, which is clearly enough distinguished from the literal or primary. Daniel beholds and describes four wild, raging, rampant beasts ascending out of the sea, and representing four great worldly empires. In the literal description of these beasts we had the first sense, and so far as he had any object in writing it was to give a faithful statement of the various *visa* presented to his imagination. But the Holy Spirit had an object ulterior to this, which was to foreshadow in this way a series of grand dynasties which time should develope, and which constituted the secondary sense of the prophecy. Here are obviously two senses, neither of which can be denied, nor both confounded.

It is indeed possible that you may deny it on the ground taken in your strictures on Dr. Duffield, where you say, p. 157: "Types are not language, but *things*; *symbol* is not language, but *thing*." In reading this I find myself again, as I have frequently been before while conversant with your pages, brought up all of a sudden in regard to former fixed notions of the meaning of words. As I suppose these peculiar usages are established by the high authority of the modern philological potentates of Germany, with whose prodigious advances I have not been able to keep up, I cannot but write in a perpetual tremor lest I should be caught tripping in my use of language, and should speak as if the same words had the same meaning that they have had in the mouths of divines and expositors with whom the Christian world has been so long familiar. I had certainly supposed, till informed by you to the contrary, that there were *verbal* as well as *real* symbols. It had never entered my thoughts that I was guilty of any mal-application of language in saying, that a prophetic vision, like those of Daniel, for instance, was a symbol, and that the language describing such a vision was symbolical language, or language conveying a double sense. I can easily admit that a lamb is a *typical thing*; but I do not so easily perceive how a lion seen in a vision, and representing an empire, is a *symbolical thing*. Such an object has no real existence; it is a mere fantasy of the mind, an ideal creation, a hieroglyphical picture painted by Omnipotence on the tablet of the imagination. Why should such a visioned image be called a *thing*? The object represented by the image is a *thing*; but what propriety is there in calling the *image* itself a thing? But however this may be, would any one who was not mystified by refinements doubt that the language of John in the Apocalypse respecting the horsemen of the Euphrates had a double sense? And why? Simply because the language is symbolical, and in its own nature requires to be thus understood. The same is of course to be said of nearly the whole mystic *materiel* of the Apocalypse. Its entire structure is symbolical, and as to its being rightly construed on the principle of double sense, I should no sooner doubt of this than I should doubt

of the book's being composed of letters and words. I am only astonished, in the review of what I have written, that any thing should have made it necessary to spend so much time in proving a point so exceedingly obvious as *the double sense of prophecy*.

Very respectfully,

Yours in the Gospel,

GEO. BUSH.

THE JUDGMENT OF THE BEAST AND THE LITTLE HORN, SUCCEEDED BY THE EVERLASTING KINGDOM OF THE SAINTS.

EXPOSITION OF DANIEL VII. 9—23.

[CONTINUED.]

*Yet their lives were prolonged for a season and time* Chal. זמן וזמן זר וארכה בחייו יהיבת להון זר *and a prolonging in life was given to them unto a season and time.* This the Jewish writers take to imply that a continuance in life was granted for a season and a time *after* the fourth Beast was destroyed, and for this construction they seem to have plausible grounds, if our previous remarks were well founded. Yet it is evident that the respite must be short, for the kingdom of the saints, which is of *universal* extent, supervenes so speedily upon the extermination of the fourth Beast, that no power can be of long continuance which does not pertain to that holy economy.

The genuine import of the expression, זמן וזמן זר, Gr. *ὥς χρόνον καὶ καιρὸν*, *for a season and a time*, it would seem important accurately to determine in this connexion, and yet it is scarcely possible to elicit from it that absolute precision of meaning which would be desirable. The actual usage in regard to the terms will appear from the following citations: Eccles. 3: 1, "To every thing there is a *season* (זמן) and a *time* (זר) to every purpose under heaven." Neh. 2: 6, "So it pleased the king to send me and I set him a *time* (זמן)." Est. 9: 27, "So as it should not fail, that they would keep these two days according to their writing, and according to their *appointed time* (זמן) every year." Est. 9: 31, "To confirm these days of Purim in their *times appointed* (זמנין)." Dan. 2: 16, "Then Daniel went in, and desired of the king that he would give him *time* (זמן), and that he would show the king the interpretation;" i. e. that he would grant him a definite time. Dan. 2: 21, "He changeth the *times* and the *seasons* (זמנין)." Dan. 3: 7, "Therefore *at that time* (זמן) when all the people heard the sound," &c. Dan. 7: 22, "Until the Ancient of days came, and judgment was given to the saints of the Most High, and the *time* (זמן) came that the saints possessed the kingdom." Ezra, 5: 3,

"At the *same time* (אָדער) came to them Tatnai," &c. Dan. 6: 10, "He kneeled upon his knees three *times* (דריי מאל) a day, and prayed," &c. Dan. 7: 25, "And shall think to change *times* (מָלְכִים) and laws."

From this display of the *usus loquendi* it appears that the leading sense of מָלְכִים is that of a *fixed, prescribed, determinate season*, and in this respect it differs from the more general word *time*, as the Greek *καιρός* *season* differs from *χρόνος* *time*. This sense flows naturally from the verbal root מָלַךְ, which signifies to *prepare*, to *appoint*, to *fix*, to *have in readiness at a particular time*. It accordingly answers in the Targum מְלִיכָא, of which the precise meaning is that of a *time definitely fixed and appointed*, and which is the usual term for the fixed festivals and solemnities of the Jews. As to the other term מֶלֶךְ, it is used for the most part in a wider sense, and answers more accurately to the Heb. מָלְכִים *time*. In the cases however where it signifies *time* in the sense of a *year* it has a more definite import. It occurs only in the following cases: Dan. 2: 8, "I know of a certainty that ye would gain *the time* (מֶלֶךְ)." V. 9, "Ye have prepared lying and corrupt words to speak before me, till *the time* (מֶלֶךְ) be changed." V. 21, "He changeth the *times* (מֶלֶכִּים) and the seasons." Dan. 3: 5, "That *at what time* (בְּמֶלֶךְ) ye hear the sound of the cornet," &c. In this case it corresponds to the sense of מָלְכִים as quoted above: Dan. 3: 7. And so also, Dan. 3: 15, "Now if ye be ready that *at what time* (בְּמֶלֶךְ) ye hear the sound," &c. Dan. 4: 16, "And let seven *times* (שֶׁבַע מֶלֶכִּים) pass over him." So also, vv. 23, 25, 32. Dan. 7: 25, "And they shall be given into his hands *for a time, times, and the dividing of time* (לְמֶלֶךְ וּמֶלֶכִּים וְחֵצֵי מֶלֶךְ)." &c.

On the whole, we know not that, in the present instance, a very marked distinction can be made out in the import of the two terms. They are perhaps employed together to give more emphasis to the idea of a *certain, fixed, determinate period* to which the prolonged or respited lives of the 'rest of the beasts' is to extend; for we think it important to bear in mind, in this connexion, that the true sense of the phrase is that of an appointed season and time *to* or *unto* which, rather than *during* which their lives were to be extended. This is the legitimate meaning of the original מָלְכִים *to*, and the sense that results is, that subsequent to the destruction of the fourth or Roman Beast, there was a determinate period fixed in the divine counsels and in the prophetic disclosures *unto* which the lives of the 'rest of the beasts,' or, as we have suggested, the co-existing Eastern powers, should be prolonged, but beyond which they should not reach. Whether it be possible to determine the precise length of this period, we are far from being satisfied. The domineering prevalency of the Beast and the Little Horn is predicted to cover the space of 1260 years, of which we shall have more to say in the sequel, and we find mention made in the last chapter of Daniel

of two other periods, one of 1290, the other of 1335 years. But whether these supplementary terms of 30 and 45 years have either or both of them any relation to the prorogued duration of the 'rest of the beasts,' we have not the means of affirming. We suggest it, however, as a point well deserving of inquiry, as also whether the destruction of the powers represented by the Dragon, Rev. 20 : 10, and which is posterior to that of the Beast and the False Prophet, be not in fact identical with that of these remaining beasts, and separated by about the interval of 75 years from the prior catastrophe of the fourth Beast. They are points upon which, with our present light, we do not feel prepared to speak with confidence. We are clear, however, in the conviction that the Eastern and Western regions of the old Roman *Ecumenè* are very distinctly regarded in the eye of Prophecy.

Ver. 13.

CHAL.

חִזְיוֹת הַלַּיְלָה בְּחֻזִּי לֵילִיָּא  
עִם־עֲנָנִי שְׁמִיָּא כְּבֹר אֲנִשׁ אֲתָה  
הָיָא וְצִדְעֵתִיק יוֹמִיָּא מִשָּׁה  
וְקִדְמוֹתִי חֲקִרְבוֹתִי :

ENG. VERS.

I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

GR. OF THEOD.

Ἐθεώρων ἐν ὁράματι τῆς νυκ-  
τός, καὶ ἰδοὺ μετὰ τῶν νεφελῶν  
τοῦ οὐρανοῦ, ὡς υἱὸς ἀνθρώπου  
ἐρχόμενος ἦν, καὶ ἕως τοῦ παλαιοῦ  
τῶν ἡμερῶν ἔφθασε, καὶ ἐνώ-  
πιον αὐτοῦ προσηγγήθη αὐτῷ.

LAT. VULG.

Aspiciebam ergo in visione nec-  
tis, et ecce! cum nubibus cæli  
quasi filius hominis veniebat, et  
usque ad antiquum dierum perve-  
nit; et in conspectu ejus obtule-  
runt eum.

*And I saw in the night visions.* חִזְיוֹת הַלַּיְלָה בְּחֻזִּי לֵילִיָּא *I was be-  
holding in the visions of night*; the same phraseology and convey-  
ing the same import of *continued contemplation* which we have al-  
ready explained in v. 9. In the opening verse of the present chap-  
ter we are informed that, "In the first year of Belshazzar king of  
Babylon, Daniel had a dream and visions of his head upon his bed:  
then he wrote the dream, and told the sum of the matters." The  
contents of the entire chapter, considered as a whole, are called a  
'dream,' and yet, as there were great variations of aspect in the  
scenery, he employs the word 'visions' to denote them. So, in the  
acting of a play, while the play is one, the acts are several, and the  
curtain is dropped and lifted as the action proceeds. The 'visions'  
of the prophet correspond to the acts of the drama. The whole  
dream of the prophet is divided into three such visions; the first  
including v. 2-6; the second, v. 7-12; the third, v. 13-15; the

remainder of the chapter being devoted to the angel's explanation. In the first the Divine Architect of the thoughts of his prophets presents to the entranced eye of the seer the succession of the Lion, the Bear, and the Leopard; which having exhibited their symbolical forms and wrought their symbolical acts, the first vision is brought to a close. The scene then shifts and another beast appears of monstrous form and still more monstrous doing, as he is seen devouring and breaking in pieces, and trampling the residue under his feet, himself to be trampled down by no fifth beast, but reserved for the judgment of the Ancient of days, the result of which is to cast his body to the burning flame. The scene then again shifts, and presents the Son of man coming to the Ancient of days, and receiving the everlasting kingdom of the earth under the whole heaven. Such is what may be termed the plot of this scenic exhibition, and we now come to that which may be considered as its paramount and crowning action. In regard to this, Jacchiades says: "Because the fifth kingdom shall be great and stable he says concerning it, 'in the night visions,' as he had said also concerning the fourth kingdom; for on account of its importance he had not included it in the order of vision of the three former beasts." That is to say, the paramount pre-eminence of this fifth kingdom is the reason why he introduces the account of it with the discrete formula, 'I beheld in the night visions.'

*And behold, one like the Son of man came with the clouds of heaven.* Chal. וארר עמ-צנני שמיא-בבר אַןש אַחז הוּא Gr. καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν. As the grand object here presented to our contemplation is the Personage brought to the Ancient of days, so it would appear scarcely possible that we should fail of recognising in Him our blessed Lord in his glorified humanity. He alone it is to whom the title, the attributes, and the prerogatives so loftily set forth in the vision pertain. And accordingly his introduction into the scene is heralded, as it were, by an emphatic note of announcement in the word 'behold,' implying the occurrence of something grand, and momentous, and worthy of profound attention. The title by which he is ushered before us is, אַןש אַחז הוּא *one as, or like, the Son of man*, where it is to be remarked that the term אַחז is equivalent to the Heb. בֵּן, the more common word for *son*, and is referred by Gesenius to the root בָּרָא *to create, produce, beget*, while בֵּן comes from בָּנָה *to build*, from the fact of a son's *building up* a house or family. Others, however, trace it to the root בָּרַר *to select, to separate, to purge out, to cleanse*, and give it the import of *pure, elect, precious*, confirming it by an appeal to Luke 9: 35, where in connexion also with a heavenly cloud a voice was heard saying, "This is my beloved Son; hear him." The word is not of frequent occurrence in pure Hebrew, though we meet with it in the following instances: Ps. 2: 12, "Kiss the *son* (בֵּן), lest he be angry," &c. Prov. 31: 2, "What,



*my son* (בֶּרִי) ? and what, *the son* (בֶּר) of my womb ? and what, *the son* (בֶּר) of my vows ?” In the Chaldee of Daniel it is oftener met with. Thus, ch. 3 : 25, “Lo, I see four men loose, walking in the midst of the fire, and the form of the fourth is *like the Son of God* (בֶּר אֱלֹהִים),” as if bearing an aspect of superhuman beauty, dignity, and majesty. Dan. 5 : 22, “And thou *his son*, (בֶּרִי) O Belshazzar, hast not humbled thine heart,” &c. Dan. 5 : 31, “And Darius the Median took the kingdom, *being about threescore and two years old*, (בֶּרִי as the son of, &c.)” The appellation here bestowed upon him, בֶּר אָדָם *Son of man*, implying, according to a distinction in the original between אָדָם and אִישׁ, *man in his weakness, frailty, and infirmity*, points undoubtedly to that subsequent human state of humiliation, abasement, and suffering, through which he was ordained to pass before entering upon his ultimate glory. Even while exhibited as clothed with the insignia of divinity, and as surrounded and served by the ministering hosts of heaven, he is yet called by a title that indicates him as a true man, and as participating in the lowliest lot of his brethren of human kind. And yet as all this was seen *in vision*, as he had not yet been actually manifested, and as it was designed that only a veiled and shadowed representation of future realities should be in that age vouchsafed, therefore the particle of similitude, כִּי *like, as*, is employed, as the general decorum of visionary presentment makes proper. In regard to all the symbolic anticipations of the person of the Messiah, the same shaded and comparative forms of speech are to be observed. The prophets seldom or never say in express terms that they *saw the Son of man*, but rather, as here, they beheld one *like the Son of man*, one who had evidently the form and aspect of a human being, and yet at the same time these lineaments of the human so blended with the air and emanations of the divine, that they were constrained to qualify the terms which bespoke him man. Thus Ezek. 1 : 26–28, “And upon the likeness of the throne was *the likeness as the appearance* of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. This was the appearance of the likeness of the glory of the Lord.” The vague and somewhat indistinct mode of representation here employed is obvious to every eye ; it is *the likeness of an appearance*. So also in the Apocalypse, ch. 1 : 12, 13, “And being turned, I saw seven golden candlesticks ; and in the midst of the seven candlesticks *one like unto the Son of man*, clothed with a garment down to the foot,” &c. So again, Rev. 14 : 14, “And I looked, and behold, a white cloud, and upon the cloud one sat *like the Son of man*, having on his head a golden crown, and in his hand a sharp sickle,” where we may remark, by the way, that as this is the vision of a period

respecting which it is said, "The hour of his *judgment* is come," we perceive the intimate relation between an appearance in *clouds* and the execution of *judgment*. All this is evidently in keeping with the nature of prophetic visions, in which objects are represented as in a dream, and described accordingly. Indeed a perfectly similar phraseology obtains in regard to the beasts of the former vision, of which the prophet says the first was *like* a lion, the second *like* a bear, the third *like* a leopard. The person of the Messiah, previous to his advent, which was only seen in ecstasy or trance, could hardly be described otherwise, and the true condition of the prophets under the influence of the divine afflatus must be duly appreciated in order to understand the character of the revelations made to them.

It is universally agreed by commentators that the appellation, 'Son of man,' which the Saviour so often applies to himself, and which is never, but in this instance and two in the Apocalypse, applied except by himself, is to be traced to its occurrence in this passage. The phrases, 'Son of God' and 'Son of man,' occur in reference to him with nearly equal frequency, and are each mentioned about eighty times. The former, though sometimes used by himself, is much oftener applied to him by others; whereas the latter is never given to him, with the above mentioned exceptions, by any but himself. It was perhaps natural that in speaking of himself he should employ a title which gave prominence to the idea of his *humanity*, while in being spoken of by his apostles a term would be employed giving more distinctness to the fact of his *divinity*. Besides, the assertion of this as his appropriate title would probably go further with the Jews towards identifying himself with the Messiah than any other which he could adopt; for it is obvious that prior to his coming the Jewish writers considered him who is represented in this passage as 'coming in the clouds of heaven,' as no other than their promised Messiah. The paraphrase of Jacchadas, in which a multitude of Rabbinical authorities agree, puts this beyond a doubt. Upon the passage before us he says, "This is Messiah our righteousness, (Jer. 23 : 6,) who shall come into the presence of God, and Elias the prophet shall introduce him before him, and to him shall be given dominion forever and ever." So Jarchi : "This is the king Messiah." Saadias : "This is Messiah our righteousness." This is clearly confirmed by the evangelical narrative Matt. 26 : 64, 65, "Jesus saith unto them, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy." What more obvious than that they took this for an assertion of his claims to be the expected Messiah? Yet what did he say? Simply that he was Daniel's 'Son of man' coming in the clouds of hea-

ven (אָנאַני *Anāni*); the rest was their own inference, which could have no other foundation than that Daniel was universally understood to have prophesied there of the Messiah. Indeed the original word for 'clouds' (אָנאַני *anāni*, *cloud-wafted*) became with them a current term by which to denominate the Messiah. Our Lord seems therefore to have aimed especially at establishing his claim to this appellation, particularly as connected with the exercise of *regal power and judgment*. Indeed the Scriptural usage in regard to this title is so peculiar, and goes so strikingly to display its connexion with the character and office of the Messiah as exhibited in this visionary announcement, that it will be worth our while to dwell at some little length upon it. To the confession of Nathanael, John 1: 49, "Thou art the Son of God, thou art the King of Israel," our Lord replied, v. 51, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the *Son of man*." As if he had said, 'You profess to believe in me as the Christ, from the trifling circumstance of my telling you where you were at a particular time. Be assured you shall have greater evidence than this. You shall see the angels ministering to me. You shall see me in circumstances that will afford an ocular demonstration that I am that *Son of man* spoken of in the vision of Daniel, to whom the angels minister, and to whom the kingdom is given.' So far as this manifestation was made at the agony, the resurrection, the ascension, and the powerful coming of Christ at the destruction of Jerusalem, so far was this promise fulfilled.

In the conversation with Nicodemus, John 3: 12, 13, our Lord said to him, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the *Son of man which is in heaven*, (ὁ ὢν ἐν τῷ οὐρανῷ)." That is, who is represented in the vision of Daniel as *being in heaven*—whose visionary abiding place is heaven. This is probably all that the language, in this connexion, can fairly be understood to mean. The participle ὢν, *being*, is equivalent to ἦν, *was*, but is here used as more appropriate to express the idea of something that was *continuously characteristic* of our Lord. In like manner, the phrase, John 1: 18, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, *who is in the bosom of the Father*, merely predicates of the Son the fact of his having always, previous to his manifestation in the flesh, abode in the bosom of the Father.

In Luke 9: 58, Jesus says to a certain man of Capernaum, "Foxes have holes, and birds of the air have nests; but the *Son of man* hath not where to lay his head." That is, the august person predicted in Daniel under the title of "*Son of man*," and who was to have the glory of a kingdom given him, is now in so poor and mean a condition, as not to have where to lay his head!

Mark 2: 27, 28, "And he said unto them, The Sabbath was

made for man, and not man for the Sabbath. Therefore the *Son of man* is Lord also of the Sabbath." That is, as the Sabbath was made for man, and, as the law of it is rather positive than moral and immutable, therefore, the Son of Man, who is invested with supreme dominion, may rightfully modify or relax the strictness of its observances.

Again, with a latent reference to this passage in Daniel, it is said, John 5: 27, "And hath given him authority to *execute judgment* also, because he is the *Son of man*." This undoubtedly explains the grounds of the Apostle's language, Acts 17: 31, "Because he hath appointed a day, in the which he will *judge* the world in righteousness, *by that man* whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead."

As to the accompaniment of *clouds*, it is not unimportant to mark the phraseology of the original, כֶּבֶד עָנָן *with clouds*. In the parallel passages, Matt. 24: 30, 26: 64, it is indeed ἐν τῶν νεφελῶν, *upon clouds*, and in Mark 13: 26, ἐν νεφέλαις, *in clouds*; but in Mark 14: 63, and Rev. 1: 7, it is in strict accordance with the original, μετὰ τῶν νεφελῶν, *with the clouds*. Whatever may have been the true import of this phrase, it certainly has the air of implying that he came *in conjunction with the clouds*, instead of more strictly *in* or *upon* them, and if it had been designed to employ clouds, as a symbolical term, to denote a *multitude of heavenly attendants*, it is evident that no form of expression could have been more appropriate than the present. That this idea is in fact latently couched in the phraseology before us we have a strong impression, and it is a fact well worthy of notice, that Paul, in 1 Thes. 4: 17, in saying that "we which are alive and remain, shall be caught up together with them *in the clouds*," seems actually to convey the same idea, for his language is not that we shall be caught up, εἰς τὰς νεφελάς, *into the clouds*, but ἐν νεφέλαις, *in clouds*, i. e., as it would seem, *in multitudes*. It can hardly be supposed that the literal clouds, which usually float in the upper ether, shall take their departure with the translated quick from the surface of the earth, as a kind of vehicle of ascent; and as to any other sense which can be predicated of being 'caught up in the clouds,' it would seem difficult to establish one that is not precluded by the accompanying phrase, 'in the air.' Reserving, however, to the sequel a more expanded view of these parallelisms, we proceed in our exposition.

*And came to the Ancient of days, and they brought him near before him.*—Chal. וַיָּבִיאוּ יוֹמֵיָא מִשָּׁה וּקְדָמוּהִי חֲקָרֵיבֵיהִי—Gr. καὶ εἰς τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασε, καὶ ἐνώπιον αὐτοῦ προσήνεχθη αὐτῷ. Upon the appropriation of the phrase, "Ancient of days," to the person of God the Father, we have already dwelt in a former note. To this Divine Personage, the 'One like the Son

of man' comes, and into his presence is brought by the angelic convoy; the phrase, "they brought him," being merely equivalent to "he was brought," as we have already remarked. It is true there is nothing expressly said of the quarter or the direction from whence he came. We have the *terminus ad quem*, but not the *terminus a quo*. From the language of the vision itself, we could not determine whether it was intended to imply a descent from heaven to the earth, or an ascent from the earth to heaven. But we may perhaps be able to ascertain the true sense, from a comparison of all the circumstances, and this we shall attempt in the sequel.

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#### HEAVEN.—ETYMOLOGY OF THE TERM.

NOTHING would be more interesting than to trace the progress of the ideas which, in different ages and among different races, have embodied themselves in this pregnant term. Something on this head may doubtless be learned from its probable etymology in the various languages in which it occurs, although we are here, as usual, obliged to encounter a host of uncertainties. In the Hebrew, the equivalent word for our English "heaven" is שָׁמַיִם *shama-yim*, which we are unable to trace to any living root in that tongue. But in the cognate Arabic the word *shama* signifies to be *high* or *lifted up*, and to this radical lexicographers do not hesitate to refer the Hebrew term, as denoting an object or locality that is *high, lofty, sublime*. The Greek word οὐρανός, *heaven*, is of more doubtful origin. Philologists are greatly divided in regard to it. By perhaps the greater part of them it is traced to ὀραῶ, *to see*, as referring to the *visible space* which stretches into infinity on every side of us. The Latin *cælum* is derived, not from the foregoing Greek term οὐρανός, but from another word in that language, κοῖλον, signifying *hollow*. In this sense it imports, of course, that aspect of *concavity* which strikes us on looking up to the blue ethereal vault. Our English term "heaven," is traced back by etymologists to the verb "heave," of which the past tense was anciently "hove," and the participle "hoven," just as "help" made formerly "holp" and "holpen," instead of "helped." The word therefore strictly implies that which is *heaved up, conspicuously elevated*; the original form of "hoven" being afterwards, in the process of the changes which are continually coming over language, softened to "heaven." The term, therefore, in English, is very nearly allied in import with its Hebrew equivalent.

## NOTICES OF NEW PUBLICATIONS.

*Notes, Explanatory and Practical, on the Epistle to the Hebrews.* By Albert Barnes. New-York: Harper & Brothers. 12mo. pp. 335.

WE hail with pleasure the appearance of a new volume in this invaluable series of Notes. We are always sure of meeting in Mr. Barnes's works with the fruits of an indefatigable industry—of a calm but somewhat severe judgment of the import of words—and of a rich vein of practical reflection. This last constitutes perhaps the leading feature of his commentaries. While we find no lack of critical ability—no signs of a perfunctory pondering of the various points of grammar and philology involved in a course of thorough interpretation—no apparent *nescience* of any of the appropriate sources of Scriptural exegesis—we yet perceive the evidence of higher gifts in the department of homiletic exposition. His tact of easy, natural, and effective enforcement of the doctrinal and moral truth which he developes, is in the highest degree rare and felicitous. It almost works within us the conviction that none but a pastor, in the actual discharge of pulpit ministrations, can be adequately endowed for the office of a commentator—a remark, however, which has rather a fearful recoil in the present case upon him who makes it. That it gives him pre-eminent advantages for the work, there can be no question.

The Prolegomena to the present volume, in which Mr. B. discusses the various questions relative to the time, scope, authorship, and canonical claims of the epistle, contain a judicious compend of all that is really requisite, for the sake of common readers, to be said on the subject. To those who wish to go deeper into these disputed points, the student must be referred to Prof. Stuart's elaborate canvassings of the ancient and modern evidence on this head. Mr. B. gives an unhesitating assent to the theory of the Pauline origin of the Epistle, and the reasons for this conclusion are briefly, but very strongly stated. For ourselves, though we confess to some lingering doubts on the subject, yet as the canonical character of the writing appears indisputable, we give ourselves but little concern as to the real author.

In regard to the Notes themselves, if we take exceptions here and there to particular parts, we would imply nothing else in the main than a very high estimate of their soundness and value. They indicate a profound study of the document itself, and a discreet use of all the requisite appliances, critical and antiquarian, for making its import available to the great ends for which all Scripture is given. Without aiming at innovation, he is still independent; and this is evinced, rather in a refusal to follow in the wake of old explanations, than in a prurient prompting to lead

off into new ones. He is uniformly sober, self-possessed, and judicious—qualities which, combined with adequate learning, constitute the grand endowments of a useful expositor. We are not sure that a somewhat greater freedom of construction—an allowance for something less than an absolute mathematical certainty of interpretation—an abatement, in a word, of a kind of iron sternness of requisition on the score of evidence—would not impart a more genial and attractive air to his comments, without compromising any essential attributes. We seem to feel in his presence a constant rebuke of every thing like a play of the soul, a saliency of spirit, a license to the imagination. The pious impulses of the heart never fail to find in him a fostering smile; those of the head are sure to encounter a withering frown. An illustration of the trait of which we are speaking, is afforded in the general tenor of his remarks on the *typical* features of the Levitical institute. He here insists, with Prof. Stuart, that we shall, in the explication of types, confine ourselves most rigidly to the letter of the apostolic solutions—that we shall walk round the Tabernacle and its various apparatus, with a tethered tread, utterly restrained from moving a step beyond the limits of New Testament express prescription in our attempts to unfold its evangelical drift. Now we, for ourselves, have just as strong a confidence that Mr. B. goes to a pernicious extreme of skeptical cautiousness on this score, as he doubtless has that we give loose to the reins of a dangerous rashness in the same department. Whose judgment is most according to truth must be left to the verdict of enlightened theologians. To us there is no assumption more purely gratuitous, irrational, and, in one word, absurd, than that we are forbidden to recognise a typical intention, except in the cases expressly specified in the New Testament. If this ground be taken in regard to *types*, why not also in regard to *predictions*? What right has Mr. B. or any man to apply to Christ any predictions in the Old Testament, except such as are actually thus applied by the apostles?

In his note on ch. 9: 5, where the writer speaks of the ‘Cherubim of glory overshadowing the mercy seat,’ Mr. B. observes: “Of the form and design of the Cherubim much has been written, and much that is the mere creation of the fancy, and the fruit of wild conjecture. Their design is not explained in the Bible, and silence in regard to it would have been wisdom. If they were intended to be symbolical, as is certainly possible, it is impossible now to determine the object of the symbol. Who is authorized to explain it? Who can give to his speculations any thing more than the authority of *pious conjecture*? And of what advantage, therefore, can speculation be, where the volume of inspiration says nothing?” An equivalent remark is made in regard to the Candlestick of the Tabernacle, and no doubt expresses the writer’s general view in respect to all the different parts of the sacred furniture. The logic of the sentence here pronounced, we are not exactly competent to appreciate. The objects in question may possibly have a symbolical meaning, and yet it is impossible now to determine it. How does this appear? Has God said so?

And if you, Mr. B., so strenuously insist upon an express *divine warrant* for every thing, on what grounds, we would ask, do you dispense with it here? Are you authorized to *assume* the impossibility of determining the symbolical import of the Cherubim, when you cannot point to the express declaration affirming it? But waving this obvious suggestion, why is it a matter of such high presumption to endeavor to compass the meaning of so significant a symbol as that of the Cherubim? That the Ark itself, over which they were stationed, had a mystical import, we believe has never hitherto been doubted by divines, although Mr. B. studiously refrains from intimating, by the slightest hint, what he supposes it to have adumbrated. He is very particular as to its form, materials, history, &c., but no one would infer from his explanations that it was any thing more than a splendid gewgaw, at once magnificent and meaningless. And so as to the Cherubim. While he revolts at any attempt however sober to solve their mystical purport, he appears not in the least troubled at the idea that God should solemnly have ordained these mystic sculptures and placed them in the inner shrine of his temple, with the Glory of the Shekinah between, with no particular or intelligible design. But Mr. B. explicitly says, that the entrance of the High Priest annually into the Holy of Holies, was significative of Christ's entering into heaven—"of which," says he, "the Most Holy place in the Tabernacle was undoubtedly designed to be an emblem." If then the innermost sanctum of the Tabernacle was a type of heaven, do not the contents of that room image forth something which is *in* heaven? And are we not at liberty to attempt to ascertain what that is? And are we following a mere *ignis fatuus* when we have recourse to the subsequent visions of Ezekiel and John, and by proving the absolute identity of the 'living creatures' of each with the Mosaic Cherubim, establish the conclusion that these mystic creations represent the multitude of glorified saints gathered out of every nation, and kindred, and tongue, and occupied in worship and praise in the celestial temple? Is it presumptuous, vain, or visionary, thus to endeavor to show that these hieroglyphical tenants of the Holy of Holies resolve themselves into the beatified dwellers in the upper sanctuary? Mr. B. may smile with contempt at these proposed solutions of an important mystery, and content himself with regarding the whole as a mass of empty costume, but we shall beg leave to be left to dally with our delusion, if it be such, that the grand typical scope of the Jewish economy is capable of being soundly and satisfactorily explained.

But we must subject this cold-hearted dogma to a little farther interrogation. Mr. B. would put an imperative veto upon any interpretation of types which is not expressly *authorized*. By what warrant then does he say that the twelve loaves upon the table of show-bread represented the twelve tribes of Israel? Let him point to the place where this is asserted. Again, what express authority has he for asserting that the mercy-seat had any particular typical connexion with the sprinkling of the blood of atonement? It is not expressly affirmed. So, in respect to various other items, it would not be difficult to show that Mr. B. occasionally



plays at the game which he so pointedly condemns. We are no advocates for fanciful interpretation, but we strenuously contend that it is possible to propound sober and satisfactory solutions of types pertaining to a system which we know to be, in its main features, typical. Of this we trust we have given some adequate proofs in our previous letters to Prof. Stuart.

A rapid perusal of the volume before us has suggested remarks upon several passages of the annotations, at which our limits will permit us merely to hint.

On the words of the writer, ch. 1: 2, *By whom also he made the worlds*, he distinctly intimates, if we understand him, that Christ was the *instrumental cause* of creation, or, as he otherwise expresses it, by whose agency God created the worlds. The idea of an *instrumental Creator* entirely baffles our utmost conceptions. If Jesus Christ created the universe, it must have been by virtue of his attributes as originally and essentially divine, a view which is utterly inconsistent with the idea of any thing like *instrumentality* or *delegation*. A delegated omnipotence is the first-born of absurdities. The fact undoubtedly is, that the word 'worlds' in this connexion has nothing to do with the modern astronomical sense of the term. This is a sense in which the word *never* occurs in the sacred writers. Its genuine import is that of *age, dispensation, worldly order of things*. To attempt to fix upon it the sense of a *planetary globe*, is to do downright violence to the language of holy writ, in order to make it speak what we in our foolish wisdom think it ought to speak. Mr. B. appears to be aware that the matter is attended with some doubt, as he remarks that the only perfectly clear use of the word in this sense in the New Testament is, Heb. 11: 3, "Through faith we understand that the *worlds* (*αἰῶνες*) were made by the word of God," &c. But this passage is as far from proving it as any other. The far more obvious sense is, that *the ages, the dispensations*, as the Edenic, the Antediluvian, the Patriarchal, the Mosaic, &c., were *appointed, constituted, adjusted*, by the word or efficacious will of God. So here the real purport of the language is undoubtedly that suggested by Grotius, and which Mr. B. says *may be* the true one, to wit, that the various *ages, dispensations, or religious economies*, were ordered *in reference* (*διὰ*) to Christ. He was the grand prominent object had in view from beginning to end of all the divine dispensations. We are only surprised that this obvious and legitimate sense of the word *αἰῶν*, *world*, did not at once direct Mr. B. to the true construction of the connected phrase—"by whom he made." If the term *αἰῶνες* does not signify *material worlds*, then *ποίησε* does not signify the *creation* of such worlds, and consequently *δι' ὃν* cannot properly be rendered "by whom." The verb has the import of *constituted, appointed*, and the preposition conveys the sense of *for* or *in reference to*, as it does in multitudes of other cases. Time and a deeper research into the inner sense of revelation will doubtless evince, that the absolute verities of the *physical* universe are much less frequently alluded to by the sacred writers than is generally supposed.

Mr. B.'s remarks on the quotations made by the apostle from the Old Testament, in proof of the essential divinity of our Lord, are generally, we think, well considered and sound. The evidence on this head, as illustrated by his luminous commentary, is but little short of demonstration. In one or two points we think he has come somewhat short of the duty of a thoroughgoing expositor. In the annotation, for instance, on ch. 1: 8, he has failed to designate the speaker; "But unto the Son he saith, Thy throne, O God, is forever and ever." The subject of the verb here is not God, but the Scriptures. It is a phrase equivalent to "it is said"—"the sacred writer says." This is an idiom of the utmost importance, both in the New Testament and the Old, and is in fact to be borne in mind by the commentator throughout the whole context in which the present passage occurs. In nearly every instance the phrase, "he saith," implies not the direct, but the indirect, speaking of God, through his word and in the person of the inspired writer. This feature of the record Mr. B. has beautifully illustrated in his note on ch. 1: 6, "And again when he bringeth his first-begotten into the world."

Viewed as a whole, we cannot but regard the present work as extremely valuable, and one that will in no way suffer by a comparison with the best of its predecessors. It has an air of completeness and compactness about it, which leaves next to nothing to be desired. If faulty in any point, it is perhaps in the slightly too large infusion of the homiletic element, and yet this we feel rather in the general impression than in regard to any particular part. If put to the specification of any given portion which we should mark with an excising *dele*, we should find ourselves greatly nonplussed in the selection, so apt, native, and spontaneous are the reflections to which his rich practical vein gives rise. We sincerely hope Mr. B. may be enabled to accomplish his plan to its very ultimatum, and furnish a commentary of equal merit on the remaining books of the New Testament—with the exception, however, of the Apocalypse, to which we think his rigid Calvinian austerity of reason is not so well adapted, and which we presume to think would fare better under our own reputed *fanciful* and *allegorical* pen.

B.

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✂ Owing to the absence of the Editor from the city, while the present No. was passing through the press, the following errata have crept into the first form, which the reader will have the goodness to correct:

- Page 169, for 'the sober interpretation' read 'the sober interpreter.'  
 " 170, for 'Cellius' theory' read 'Collins's theory.'  
 " 172, for 'I they' read 'If they.'  
 " " for 'have them to speak' read 'leave them to speak.'  
 " 173, for 'επαρροβολή' read 'ἐπαρροβολή.'  
 " " for 'unintelligible' read 'intelligible.'  
 " " for 'אֲנָשִׁי מִכֶּתֶר' read 'אֲנָשִׁי מִכֶּתֶר'.  
 " " for 'multiplied vision' read 'multiplied visions.'  
 " 175, for 'death of insects' read 'dearth of insects.'  
 " " for 'beasts' read 'locusts.'

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RHODE-ISLAND.—*Providence*, O. Wilmarth.

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NEW-JERSEY.—*Princeton*, S. N. Howell.

# THE HIEROPHANT:

OR

MONTHLY EXPOSITOR

OF

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY

GEORGE BUSH,

Professor of Hebrew in the New-York City University.

No. IX. SEPTEMBER, 1843.

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NEW-YORK:

MARK H. NEWMAN, 199 BROADWAY.

1843.

John F. Trow, Printer,

No. 33 Ann-street.

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# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. IX. FEBRUARY, 1843.

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### DOUBLE SENSE OF PROPHECY.

TO PROFESSOR STUART.—LETTER VI.

REV. AND DEAR SIR :

As the result of your critical examination of a number of the quotations made by the New Testament writers from the Old, you remark :

“In all the New Testament there occur no cases of greater difficulty, than those which have now been brought before the reader’s mind. He will bear me witness, then, that I am not disposed to avoid the question which such passages bring up, nor by any management to keep it out of sight. If he hesitates to explain the New Testament quotations as I have done, I can only solicit him to study thoroughly the whole subject of quotations, and then to take also into view the usual ancient and Jewish method of quoting and applying Scripture, as exhibited in the Mishna, the Gemara, and the writings of the Rabbins. If he does not come to the same conclusion, at last, which I have now developed, I can only say, his views and his modes of reasoning must be exceedingly foreign from those which the great mass of well informed interpreters have of late exhibited.

“I can find, then, no warrant in the New Testament for giving a *double* sense to the words of the Old Testament. And if it be a fact, that the apostles have so interpreted the Hebrew Scriptures, it is no warrant for me, or any other uninspired person, to interpret them in such a way, beyond what the apostles have already done. Plainly, a meaning not discoverable by any of the laws or principles of language, (and such surely is the *ὑπόνοια* in question,) can be discovered with certainty only by the guidance of inspiration. All short of this must be conjecture merely ; and on conjecture we cannot establish either doctrine or prophecy.”

How far the opponents of your sentiments will feel themselves complimented by the intimation, that their differing from the conclusions to which you have come is owing to their not having 'studied thoroughly the subject of quotations,' I pretend not to say. For myself I can only affirm, that the more diligently I study the subject, the more decided is my dissent from your views; and as to the appeal to the usage of the Mishna, the Gemara, and the Rabbinical writers in general, I certainly could not desire any stronger confirmation of the doctrine of a double sense, than is afforded by their authority. It is in fact the grand feature of their interpretation, and one has only to consult the work of Surenhusius on the subject to be convinced that, as he expresses it, "the authors of the Gemara and the ancient allegorical writers interpreted the Scripture in such a manner as to change the literal sense of the words into a noble and spiritual sense." That the ancient Jewish writers, however, did also quote their sacred books by way of *accommodation*, I do not deny; but that their general usage in the matter of quotations should be appealed to in disproof of the doctrine of double sense, strikes me about as strangely as if one should refer to the narratives of the Evangelists to prove that the Pharisees were not vehement sticklers for tradition. The perusal of a few chapters of the Apocryphal books of Wisdom and Ecclesiasticus, or of a few pages of Philo, or any of the treatises of the Talmud, will very speedily settle this question, as a question of fact.

The grand result to which you come, you announce in the explicit declaration, that you 'find no warrant in the New Testament for giving a *double* sense to the words of the Old Testament.' My own conclusion from the same premises is, that the New Testament affords a *most abundant warrant* for such a sense, and it is left to our readers to decide for themselves, in view of the evidence adduced, on which side the truth lies.

My conviction strengthens with every sentence I write, of the extreme erroneousness of the theory which denies the double sense of prophecy, and the pressure of a great interest of revelation is on my spirit. The following sentence from a work which has recently fallen under my notice expresses so fully my own impressions on the subject that I make no apology for introducing it in this connexion. "In tracing thus far the history of spiritual interpretation, we have seen that its practice is neither unscriptural nor unreasonable. It cannot indeed be rejected or reduced to the mere notion of accommodation, without questioning the inspiration, without rejecting the doctrinal and spiritual authority of the gospel; and it cannot be overlooked without cutting off one of the living sources of edification which the word of God offers to our use." *Conybeare's Bamp. Lect. on the Second. and Spirit. Interp. of Scrip.* p. 36. Let it be distinctly understood, however, that I do not deem your position, as held by yourself, to be one that is chargeable with



the questioning of the inspiration or the rejection of the doctrinal or spiritual authority of the gospel, but I do maintain that in its own nature it *tends* to this result, and that with many of its German defenders it has actually reached it. Thus Bauer (*in Glass. Phil. Sac.*, vol. iv. p. 29) does not scruple to express himself as follows:—“Quæ (all spiritual and mystical interpretation) cum per se improbabilis et prorsus arbitraria sit, merito repudianda est.” The commentaries of Rosenmüller on the Psalms and on Isaiah will abundantly supply the illustration of this sweeping canon. Now while I would on no account represent you as sympathizing with such a pernicious dogma as this, yet I cannot deem it a breach of charity to suggest, that your well known respect for German hermeneutics and your constant familiarity with them, have gradually and imperceptibly warped your prepossessions in favor of the *principles* on which a large portion of them is built, so that under this influence, while aiming to lop off the luxuriant excrescences that have grown around revelation, you do in fact *pare it to the quick*. “The blood thereof which is the life thereof” trickles after the withdrawal of your exegetical scalpel. This I deplore, because I cannot conceive that such a Draconic severity of interpretation is at all necessary to guard the sacred volume from abuse, and because it wars with the highest edification of the people of God. While I would join heart and hand with you in rejecting those wild, forced, far-fetched, allegorical and typical expositions, which Luther calls ‘the *froth* of Scripture,’ I would at the same time give free reception to those sober second senses which seem to spring out of the very genius of a typical economy. I am aware that I utter this in full view of your verdict to the contrary in the following sentence:—“The advocates for a double sense, or *spiritualizing*, will doubtless reply to all this, that ‘the *abuse* is no good argument against the *use* of it.’ In most cases this is certainly to be conceded. But if a thing is of such a nature that it is all abuse, and must be so, it is a good argument against it. Of such a nature I must believe the practice of mystical interpreters to be!” This is assuredly strong speech. I know indeed that the generic term ‘mystical’ is of import sufficiently wide to include a great deal that I should deem as offensive and mischievous as you would. It defines a mental region in which lurk a great many evil spirits of allegory and fiction, which need to be driven out by the *demonifuge* of an austere logic; but I must still protest against bringing every thing ‘mystical’ under such a ban as your words imply. I can never consent to grant that all use of such a style of interpretation is abuse. It is not judging righteous judgment. Of this I trust I have already given convincing proofs, and it would be very easy to give as many more, but as I propose to make this the last communication on this part of your work, I forbear entering upon any details that can properly be waved.

If I have thus far done any justice to my own ideas of the character of your positions in their region of hermeneutics, I have made it, I trust, somewhat apparent, that your work contains much that is fallacious in principle, and not a little that is dangerous in tendency. But in the paragraphs which I am now about to consider, we encounter sentiments marked by these qualities in a pre-eminent degree. I should have preferred to meet with them from a very different quarter; I might then have felt less restraint in speaking of them as I think they deserve. As it is, I perceive I shall find a large draft made upon any little tact I may possess in the way of clothing a severe sense in gentle phrase.

After insisting that those who have a mind to this "fancy work of spiritual interpretation," shall confine themselves religiously within the limits prescribed by the actual usage of the New Testament writers, you say:—

"There is one simple principle that should run through all preaching and all expositions; which is, that *the mind of the scriptural writer should be given as it was originally expressed by his language*. The meaning of any book, is simply what the writer had in his own mind and intended to express. This being given, the work of interpretation is done."

This idea is reiterated again and again in different parts of your volume, and will come under special consideration in what I have to say on your second section. But that you have not been unmindful of what would naturally be suggested in reply, appears from the following remarks:—

"When we say, that the Scriptures mean what the authors of them designed they should mean, we are not unfrequently arrested here by questions such as the following: *Who then is the proper Author of the Scriptures? And if God be that author, by his Spirit, then may we not well suppose that the words of Scripture are more significant than the common laws of language would allow them to be?*

"I will not allege, that the subject, as presented by these questions, is attended by no difficulties. Yet it seems to me, after the most careful attention which I have been able to bestow upon it, that these difficulties are not insuperable."

I cannot regard it as any very signal stretch of concession to grant that the subject, as presented by these questions, is attended with difficulties. I fear they are greater than your explanations will enable you to overcome. Let us look at them, and keep our eye fixed distinctly upon the true *nodus* to be solved. The grand difficulty, whatever it be, is one of your own creating. It arises from your adopting such language in regard to the inspired books, as that "the mind of the scriptural writer" is mainly to be regarded in the matter of interpretation—that "the *meaning* of any book is simply what the writer had in his own mind, and intended to express." That there should be difficulty in reconciling this with the admission, which no Christian writer *dares* in express terms to withhold, that the Spirit of God is the true author of the Scrip-

tures, is not at all surprising. But I repeat that the difficulty is one of your own creating, and one which must look to you alone for solution. On the common view there is no practical difficulty ; for that view regards the sacred penmen, *when uttering predictions*, as the mere organs through which the prompting Spirit spake, and it has no questions to ask respecting their own personal meaning or intentions. They doubtless had the design to describe accurately the various phenomena of their visions, but the inner purport and scope of these visions—the product of Omnipotence—did not enter into *their* meaning, because we have no reason to suppose that, as a general fact, they understood it ; and it would be strange indeed if they intended to express a meaning which they had not. All beyond the faithful portraiture of the scenery which the Spirit of God spread before their mind's eye, falls into the purpose of God himself, and not into theirs. Having a dream they told a dream, and this was all that was to be expected of them. The sacred writers, in inditing the Scriptures, were very much in the condition of the lad that went after Jonathan's arrows. He heard the voice of his master, telling him that the arrow was "beyond him," but he knew nothing of the import of that expression as a concerted signal between Jonathan and David. "And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows and came to his master. But the lad knew not any thing ; only Jonathan and David knew the matter."

This is a view of the subject, however, which your theory, as far as I understand it, entirely precludes. You insist upon it, that "the prophets were inspired by the Holy Ghost, in order that they might with certainty and authority *give information* respecting things past, present, and to come. To *give information*, necessarily supposes that they themselves possessed it. The language employed, therefore, means just what the writers designed it should mean. *Every book is fully interpreted, when the exact mind of the writer is unfolded.*" This last sentence you have italicized, as containing a sentiment which you evidently regard as fundamental in the discussion before us. That such is the fact we are not at liberty to question, when we hear you say in the next paragraph,—"If they (the prophets) uttered words as mere *automata*, which they did not themselves understand, then they neither received nor imparted any *revelation*." I have found a good many things to wonder at in the course of my perusal of your pages, but nothing that moves my astonishment like this. To hear it gravely asserted by a Christian teacher, occupying a chair in a theological seminary, that inspired men are not to be expected to impart information which they do not themselves possess—that instead of being passive recipients and organs of divine revelations, they must themselves have had a conscious co-intelligence of the subject matter of their oracles,—and that the true purport and scope of these ora-

cles can be grasped only so far as *their* personal sense and meaning in them is ascertained—may well prompt the serious inquiry, What next? I know of nothing in the whole circle of German paralogisms more derogatory to the word of God, than the principle involved in this mode of speech. That the language you have employed on this subject, when understood in its ultimatum of import, does actually broach a doctrine, respecting the authorship of the Scriptures, new to the churches of this land, and fraught with most ominous issues, there is no room to question. Yet boldly and unequivocally to discard the current phraseology on the subject, would be, if possible, a still greater outrage upon established ideas, and therefore you say:—

“That, when the Holy Spirit inspired the prophets and led them to utter *predictions*, he himself attached a wider and fuller and more definite extent of meaning to the words employed, than the prophets did or could, I cannot doubt. *All the future was perfectly known to the Spirit of God.* It is, indeed, an easy matter to illustrate this. When Newton or La Place used the word *sun*, it recalled to their minds all the astronomical views of that luminary which they had acquired by study; while the peasant, who employs the same word, means only the apparent luminary of the skies which rises and sets and scatters light and warmth over all the earth. But if Newton or La Place were to converse with any persons destitute of astronomical knowledge, they would of course employ the word *sun* only in a sense intelligible to them. On any other ground they could not expect to be understood.

“Like to this, now, must be the case in regard to *prophetic revelation*. If God *reveals* the future to men, then he must speak so as to be understood. The *things* suggested by the words employed, are, beyond all question, understood by him incomparably better than they can be by men. But the question before us is, not what knowledge God *possesses*, but what has he designed to *reveal*? Now if he employs words as the medium of a revelation respecting the future, then those words are to be interpreted by the ordinary rules of language, or else there is of course no revelation made by them. An occult sense here is of course no sense at all.”

Here the axe of innovation thunders again at the root of the tree of hermeneutics, and against the carved work of the sanctuary. If I have rightly pondered the purport of this paragraph, it teaches a very strange doctrine; viz., that God cannot properly be said to *reveal* what is not *immediately* understood—that the idea of a *gradual unfolding* of a prophetic sense by means of its gradual fulfilment is an utter fallacy—and consequently, for the church to expect a growing increase of light as to the hidden import of obscure predictions, is to fill itself with the east wind. If this position does not throw the reader into an ecstasy of amazement, it will be simply because it comes at the close instead of the commencement of your reasonings—because he has already met with so many astounding solecisms in the course of your arguments, that he ceases to be any longer surprised at any thing. Such a sentiment occurring in any other work would at once array against itself, in the mind of the Christian student, the *principle* involved in

the declarations of the Saviour in the following passages, John 13 : 19 : " Now I tell you before it come, that when it is come to pass, ye may believe that I am he." Ch. 14 : 29, " And now I have told you before it come to pass, that when it is come to pass ye might believe." Ch. 16 : 4, " But these have I told you, that when the time shall come, ye may remember that I told you of them." With the tenor of these intimations we learn that the fact actually corresponded; John 2 : 22, " When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said." For myself I can freely say, that I never imagined that I was going counter to a grand canon of interpretation, in taking these passages to imply that prophetic announcements are often made under the dictation of the Holy Ghost, which were designedly wrapped for the present in a veil of obscurity, which time and Providence would gradually dispel; and consequently that superior advantages in understanding the prophecies would accrue, from the cumulative evidence of their truth, to every subsequent age of the church. Now, to maintain that in all these cases there is no *revelation* made, and no adequate object answered, by such announcements, strikes me as involving something far more serious than a mere exegetical error; nor can I refrain from expressing an earnest hope that your own sober second thoughts will recognize and recoil from the inevitable results of your premises. In this case you will scarcely fail to expunge from another edition of your " Hints" the following paragraph occurring in this connexion, and which " dying, I should wish to blot."

" Put the case now, for example, that Rev. xii. was unintelligible to those whom John addressed, and of course is so to us; then what was the object in writing Rev. xii. ? Certainly not to *reveal* any thing to the church then, or since; for, on the ground taken, nothing is revealed. Of what use then are such *predictions*, (if we may apply such a misnomer to them,) to the church of Christ ? Surely they can have been of no use, thus far. For what purpose then was the Apocalypse written ? If we may follow the suggestions of the book, in all parts of it, it was written to encourage and console Christians in the midst of severe trials and fiery persecutions—to console them with the certain prospect of the triumphs of the church over all her enemies. But what consolation or what instruction could be derived from those parts of the book, which were intelligible neither to John himself, nor to any of his readers ? None—none ! What shall we say then ? Has God spoken for no purpose ? Or has he spoken for a particular purpose, and yet in such a way as not at all to answer that purpose ? I cannot venture on such positions."

I offer no comments upon this, because I cannot conceive it possible that any intelligent Christian can hesitate for a moment to perceive, that an immensely important end is answered by vindicating the divine prescience of future events, and affording to his people, from age to age, a confirmation of their faith, and a key to unlock the mysteries of Providence.

As to the intimation, that the grand aim of the Apocalypse was to encourage and console Christians in the midst of severe trials and fiery persecutions, with the certain prospect of the triumphs of the church over all her enemies, I trust it will not be inferred that I assent to it because I do not deny it. That the disclosures of the divine purposes relative to the church are intrinsically of a sustaining and consolatory nature, there can be no doubt; but I find no reason to rest dissatisfied with the declared drift of the book in its opening sentence;—"to show unto his servants things which must shortly come to pass." In other words, the dominant scope of the Apocalypse is *to reveal the course of events bearing upon the interests of the church to the time of the end*—a favor which God has been pleased to confer quite as much for the *instruction* as for the *consolation* of his people.

But you have suggested an illustration of your theory on which you appear to lay some stress, and which I should perhaps wrong your argument, or at least neglect to fortify mine, by overlooking. You say that Newton or La Place in discoursing astronomy to peasants would employ the word 'sun,' not as conveying all the ideas which it suggested to their own minds, but simply in a sense intelligible to their pupils, as otherwise they could not expect to be understood. In like manner God, in disclosing the future to man, does not employ a diction conveying all the knowledge which he *possesses*, but merely that which results from the words 'interpreted by the ordinary rules of language,' and which could be readily comprehended. Now the force of this illustration, in its bearing upon the point in hand, depends entirely upon a *condition* which, though not expressed, is necessarily implied; and that is, that the ideas of the neophytes must be *restricted* to precisely that conception of the heavenly luminary which the word 'sun,' in its ordinary acceptation, is known to convey. But suppose these astronomical students, after receiving their elementary lessons from such distinguished masters, should go on prosecuting their studies and researches—enlarging their mathematical resources—extending their physical science—plying the telescope and elevating their general views—would not the word 'sun' be continually acquiring a growing fulness of import in their vocabulary, and thus be approximating to the sense which it bore in the minds of their teachers? And what idle hypercriticism would it be to say, that in this case the term 'sun' *revealed* nothing but what was understood as soon as it was uttered? The fact is, it is a *progressive revelation* which is thus made. It is becoming more and more *plenary* in proportion as the knowledge acquired on the subject is augmented. And so in regard to prophetic disclosures in the Bible. Nothing is more nugatory than to affirm that God *reveals* only so much as is at once apprehended by the prophets or others from the mere letter of his announcements. "The question before us," you re-

mark, "is, not what knowledge God *possesses*, but, what has he designed to *reveal*?" He has designed to reveal just so much as is conveyed by his language, when the fulfilment has shown how much that is. The facts of the accomplishment are the true exponent of the measure of revelation vouchsafed in the verbal record. He surely has not shut us up to the scanty modicum of information wrapped in the integuments of the bare letter. He has nowhere told us that we shall understand just so much from his words, and no more. We are not straitened in him, but in ourselves. He accounts it no presumption that we should endeavor to approximate as near as possible to the knowledge which he *possesses* on the subject which he has seen fit to *reveal*.

If this be a correct view of the subject, then I shall have no occasion to inform the reader how far from correct is the scope of the ensuing remarks. Light and darkness are not more manifest in their opposition to each other.

"How can we then subscribe to the sentiment, that prophecy, when originally uttered, was not only obscure but unintelligible? The men who uttered it were inspired; and if so, did they not understand what they meant to say? If they did, then have they not uttered their meaning in such a way that others can understand them? If all this be denied, then two conclusions inevitably follow: the first, that no revelation was made, so far as the passages in question are concerned, to the prophets themselves; for, certain it is, that no revelation is made to any individual who can understand nothing of that which is communicated; the second, that others, who were addressed by the prophets, had in fact no revelation at all made to them; for if inspired men did not understand the things that were uttered, surely uninspired ones could not understand them. Can any sober and reasonable man now bring himself to believe in such a state of things as this? Prophets speak in the name of God, and men are required to hear on penalty of death, and to give diligent heed to what is said. Yet, from the nature of the case, neither the prophet nor his hearers can obtain any correct view of what is said. The church is to wait for hundreds or thousands of years, before any true light dawns upon the darkness of the oracles. *Fulfilment* alone can diffuse this light. The treasure has been locked up, and withdrawn from the view of all; and yet men were bound to believe, that it was a precious treasure, and would at some period or other be available for use. But no; it never is truly available for any part of that purpose, in respect to which it professes to have been given. It was given as a *prediction*—given to *foretell* events that were to come. Yet it is no *prediction*; for it never is, or can be, understood, until that to which it relates has already taken place. Then, if at last it be understood at all, it has become *history*, and not prediction."

Were I to give utterance to my honest sentiments on this extract I should say at once, that if a premium were proposed to be awarded for the greatest amount of error that could be condensed into the smallest possible compass, the above paragraph might put in a claim, which could not well fail to be successful. We behold, in the foreground, standing, like Goliath of Gath, the giant paradox, that men cannot be inspired unless they understand what they are

prompted to say ! Then, secondly, we are in effect taught, that if the prophets did not understand what was communicated to them, no revelation was made, either to them or to their readers ! But this is not all ; the truth which is not *immediately* available is *never* available ! And finally, the rear of this phalanx of fallacies is brought up by the argument, that a *prediction* which is not intelligible till it is explained by the fulfilment, is *no prediction* ; for when at last it is understood it has become *history*, and is not, and never has been, prediction ! If ever a man could be justified for doubting the evidence of his own senses, methinks it would be in the perusal of such sentiments as those I have now transcribed, considered as coming from a Christian interpreter of the Christian Scriptures. I am led to exclaim in amazement, What does it mean ? An inspired prophet *not* inspired unless he understands all he utters ! What then shall we make of the declaration of the writer, Dan. 12: 8, "And I heard, but I understood not ;" and what of the intimation that immediately follows, v. 9, "Go thy way, Daniel ; for the words are closed up and sealed till the time of the end." This certainly has very much the air of "locking up" a treasure, and withdrawing it from view ; and yet I do not think we should infer that the treasure was necessarily annihilated by being concealed, any more than we should, that the rich man's treasures of gold or silver are lost when locked up for the present in his strong box. I doubt if you would reject the present of a casket of jewels simply for the reason that the acceptance was burthened with the condition, that it should not be unlocked for a given space of time ; nor do I believe you would be very apt to speak of such a treasure as "unavailable." Why then shall we apply this epithet to inspired predictions, the full meaning of which time alone can fully develop ?

I understand well the force of your objection to the common view of the subject, viz. : that as *prediction* is *foretelling*, and as that which *foretells* must *tell*, or be *intelligible*, at the present, so there is no propriety in calling that a *prediction* which does not answer to this condition. I shall have occasion to consider this dogma *in extenso* in my next letter. At present I conclude, with the candid avowal of my gratitude for having encountered a series of positions, the bare *display* of which is perhaps the most effectual mode of *disproval*. Certain it is, that I have felt myself exempted from the labor of any great amount of purely argumentative discussion, by the simple *exhibition*, in their naked import, of the tenor of your principles and premises. That they have not previously called out a note of equally emphatic protestation from other quarters, I can only account for on the supposition, that a feeling of deep personal respect, in the Christian community, towards the author, has prevented a distinct recognition of their true character. For myself, though unconscious of any want of due and decorous



respect to the person of the writer, yet, I have felt constrained, by a paramount regard to truth, to attempt, without fear or favor, an exposition of errors in the department of hermeneutics, which strike me with surprise, and fill me with alarm.

Yours, in Christian bonds,

Geo. Bush.

THE JUDGMENT OF THE BEAST AND THE LITTLE HORN, SUCCEDED BY THE EVERLASTING KINGDOM OF THE SAINTS.

EXPOSITION OF DANIEL VII. 9-26.

[CONTINUED.]

Ver. 14.

CHAL.

וְלֵהָ יִתֵּן שְׁלֹטָן וְיִקָּר וְיִמְלֹךְ  
וְכָל עַמֵּמֵיָּהּ אֲמִיָּהּ וְלִשְׁנֵיהָ לֵהָ  
יִשְׁלָחוּן שְׁלֹטָנָהּ שְׁלֹטָן עָלֶיהָ  
לֹא יֵעָד וְיִמְלֹכֶתָהּ דִּי-לֹא  
תִּתְחַלֵּל:

ENG. VERS.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, *that* which shall not be destroyed.

GR. OF THEOD.

Καὶ ἀντὶ ἐδόθη ἡ ἀρχὴ, καὶ ἡ τιμὴ, καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοὶ, φυλαὶ, γλῶσσαι ἀντὶ δουλεύουσιν· καὶ ἡ ἐξουσία αἰώνιος, ἥτις οὐ παρελευσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται.

LAT. VULG.

Et dedi ei potestatem, et honorem, et regnum; et omnes populi, tribus, et lingue ipsi servient; potestas ejus, potestas aeterna, quae non auferetur; et regnum ejus, quod non corrumpetur.

THE object of this approach to the Ancient of Days is clearly indicated by the words before us. It was that he might receive "dominion (שְׁלֹטָן *sultany*), and glory (וְיִקָּר), and a kingdom (וְיִמְלֹךְ), that all people, nations, and languages should serve him." It is the symbolical representation of the delegation of power from its supreme possessor to a constituted regent. It sets forth the investiture of the Son of Man, with that vice-regal lordship which he, in the divine economy, was to exercise over the nations of the earth, and through the perpetuity of time. It is the declaration of that proposed bestowment of honor and authority upon the Messiah, to which so many passages of the Psalms and the Prophets respond. Ps. 72: 8-11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the

kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." It was, in fact, the visionary inauguration of the appointed Messiah to the high and august supremacy of his spiritual kingdom, and is but realizing in visionary act what is uttered in word in the 110th Psalm, "The Lord said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool." It was at the very time that we are now considering, that this session at the Father's right hand is to be regarded as having commenced. This is in fact the grand epoch of the mediatorial providence of God, and the view we have given is authenticated by the subsequent interpretation of the angel. After having stated in general terms, v. 17, 18, that "these great beasts which are four, are four kings (kingdoms), which shall arise out of the earth," and adding, that "the saints of the Most High shall take the kingdom and possess the kingdom for ever and ever," he goes on in the sequel to say more fully, in solution of the visionary scene of the 13th and 14th verses, that "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." By one of an enlarged comprehension of the economy of this celestial empire, it will be deemed no disparagement of the real Kingship of Christ, that he shares it with his saints, or that, while the rule is in one passage predicated of him, it is in another apparently ascribed to his people. All this will be *eclaircised* as we proceed.

Our eye is at present to be fixed upon the grand event shadowed forth in the text, and the paramount question to be resolved, is that of the true epoch of this ordained assumption by the Messiah of the majesty of the kingdom. This, we think, is plainly to be placed *at the Saviour's ascension*. The language of the Evangelist, Mark 16: 19, puts the fact beyond question: "So then, after the Lord had spoken unto them, he was received up into heaven, and *sat on the right hand of God*." This is confirmed by his own words immediately prior to that event: Matt. 28: 18, "All power is given unto me in heaven and on earth." He speaks indeed as if he had already entered into possession of his predicted kingdom, though in fact his actual inauguration was to be deferred for a short time, till he had ascended and taken his seat on the right hand of the Majesty on high. There he is to sit till he hath made his enemies his footstool. This is the event to which the Apostle refers, Phil. 2: 9: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Eph. 4: 10, "He that descended is the same also that ascended up

far above all heavens, that he might fill (or fulfil) all things." Eph. 1: 19, 22, "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." 1 Pet. 3: 22, "Who is gone into heaven, and *is on the right hand of God*; angels, and authorities, and powers being made subject unto him." Heb. 1: 3, "Who, when he had by himself purged our sins, *sat down on the right hand of the Majesty on high*." To the same sublime epoch points a variety of passages in the Psalms, which were evidently indited in foresight of this decreed investiture of the Son of God, with his paramount dignity and dominion. It is, for instance, to the sublime scenery of this occasion that we are to refer the language of the 24th Psalm, 7—10, describing the triumphal entry of the Redeemer into heaven, after the victory achieved, by his death, over the powers of hell and sin: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? the Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? the Lord of hosts, he is the King of glory. Selah."

But so important in this connexion is the establishment of the true date of the Messiah's entrance upon his kingdom, that a fuller expansion of the evidence pertaining to it is inevitably forced upon us; and the discussion is peculiarly in place in the present connexion, because it is in this passage of Daniel that we find the germ of nearly all the announcements of the New Testament, relative to the founding of that spiritual monarchy. A very superficial acquaintance with the tenor of the Scriptures, will disclose the obvious fact, that the expected Messiah was to sustain the character of a *King*. This is the scope of numerous prophecies of the Old Testament, and is explicitly confirmed by the angel's annunciation to the mother of our Lord: "He shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." The same thing is manifest from the eagerness of the multitude, when excited by his miracles, to take him by force and make him a king, from their acclamations at his last entry into Jerusalem, Matt. 21: 9, "Hosanna to the Son of David;" Luke, 19: 38, "Blessed be the *king* that cometh in the name of the Lord;" and from the question proposed by the disciples just before his ascension, Acts, 1: 6, "Lord, wilt thou at this time restore the *kingdom* to Israel?" Indeed the Saviour ac-

knowledgeed himself, in repeated instances, to be a *king*, although he usually speaks of himself as not destined to enter upon the actual possession of his kingdom till after his death. It was *at hand* when John the Baptist came preaching in the wilderness of Judea, and it was *at hand* when Jesus himself succeeded him, uttering the same burden. So he afterwards gave it in charge to his disciples to say, "The kingdom of God is come *nigh* unto you," and again he affirms, Luke, 9: 27, "There be some standing here which shall not taste of death *till they see the kingdom of God*;" from which it is evident that it was not yet *come*, though it was to be established during the lifetime of some of those whom he addressed. On another occasion, Luke, 17: 20, when asked by the Pharisees "when the kingdom of God should come?" he answers, that "the kingdom of God cometh not with observation," i. e. not with all the visible pomp and glory which they expected, neither when it did arrive should they say, "Lo here, or lo there, for the kingdom of God was within them." On a still later occasion, Luke 19: 12-27, he spake a parable implying that he should go away from those who were expecting his kingdom, prior to his receiving it; from which it is fairly to be inferred, that the kingdom of heaven did not *commence* till Jesus had left the world and gone to the Father. In accordance with this idea, after his last entry into Jerusalem, when predicting the desolation of that city, he says, Luke, 21: 31, "When ye see these things come to pass, know ye that the kingdom of God is *nigh at hand*," i. e. that "the Son of man is coming in power and great glory;" and in the next verse he adds, "Verily, verily, I say unto you, this generation shall not pass till all be fulfilled."

But if this kingdom was not to commence till after the Saviour had left the world, and yet it was to commence during the lifetime of some of his followers, the inference seems easy and unavoidable, that the Ascension was the true date of his incipient royalty, and the shortly subsequent 'coming' to the destruction of Jerusalem, was one of the first imposing stages of its *manifestation*.

That this is indeed the correct view of the subject, will appear, we think, still more clearly from the manner in which the Scriptures speak of our Lord's *glorification*. This term often occurs in regard to him in the sense of his receiving from his Father peculiar demonstrations of majesty and honor; of his being exalted to a station of pre-eminent dignity and glory. Thus John, 13: 31, "Now is the Son of man *glorified*;" i. e. is just on the point of being glorified. John 17: 1, "Father, the hour is come; *glorify* thy Son." Again, v. 5, "*Glorify* thou me with thine own self, with the glory that I had with thee before the world was." The language implies that the object of his prayer was something that was not to be bestowed upon him on earth, but in the presence of God in heaven. By Peter and John the glorification of Jesus is con-

nected with the bestowment of the Holy Spirit. John 7: 39, "This spake he of the Holy Spirit, which they who believed in him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet *glorified*." The effusion of the Holy Spirit on the day of Pentecost was to be the grand testimony of our Lord's having been *glorified*, by his introduction into the promised throne of dominion. 1 Pet. 1: 21, "Who by him do believe in God, that raised him from the dead, *and gave him glory*." 1 Tim. 3: 16, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, *received up into glory*." These and similar passages all go, we think, to establish beyond question the epoch of the Ascension as the true date of the commencement of the Messiah's reign, and consequently determine the *period* to be assigned to the vision before us.

If any doubt should still reign in the reader's mind, as to the Saviour's ascension being the fulfilment of the mystic imagery of Daniel, let him advert to the narrative of the Evangelist, in which that event is described, Luke, 24: 51, "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." The original word for *carried*, ἡρᾶν, (from αἶρω to bear, to carry), is not, as the Greek scholar is aware, so appropriate to express the idea of a majestic sailing or self-raising body, mounting to the upper heaven, as it is to a body raised or upborne by some other body; and therefore a tacit allusion to the agency of an angelic convoy, transporting upwards the glorified form of Jesus, seems to be very naturally recognised. The language of the Psalmist, Ps. 68: 17, 18, in reference to the same event, evidently conveys the same idea, as it presents us with the image of a kind of *living vehicle* composed of multitudes of angels, on which he made his glorious entry into the precincts of the eternal throne: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Conceiving the 'clouds,' then, in the Prophet's vision, as being really *clouds of angels*, we shall be better prepared to understand the drift of the New Testament narrative, Acts 1: 9, etc., "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." It was by this 'cloud' of celestial attendants that he was 'brought,' in the language of Daniel, to the Ancient of days, from him to receive the seals, as it were, of that high office which he was to fill, as head of the universal spiritual empire now to be set up.

We are brought then by this process to some very important results in regard to the *order* and the *periods* of the great events here shadowed forth. As this coming of the Son of man in the clouds of heaven to the Ancient of days is to be referred to the time

of his Ascension, and as the thrones are already set when he comes, it is clear that the visionary judgment which sits upon the fourth Beast is to be considered as having really commenced prior to the Ascension. Yet, as it is equally obvious that the judgment continues to sit till the power of the Beast and the Little Horn is wasted away, we cannot resist the inference, that the Kingdom of the Son of man runs parallel with its duration, and is continually pressing and bearing down upon it, until becoming identical with the judgment, it finally reaches its consummation when these antagonist dominions are at length abolished. There is, therefore, we conceive, no greater mistake in regard to the whole rationale of this prophecy, than to understand the judgment and the coming of the Son of man here mentioned as a final judgment and final coming of Christ synchronical with an anticipated physical catastrophe of the globe. Nor is it possible to restrict the judgment of the Ancient of days to any one crisis at any other time of the grand movements of Providence. It is a judgment of *gradual* execution elongating itself over a wide tract of ages, and coming to a close with the ultimate extinction of that hostile power against which it is mainly arrayed. The precise date to which its commencement is to be fixed we do not assume to determine, because the Scriptures do not afford us the adequate data. Sufficient for our purpose is the fact, that it begins to sit *prior* to the entrance of Christ upon his spiritual kingdom, which is undoubtedly to be referred to his Ascension in the cloud of angelic attendants. The assertion of this is evidently the scope of Peter's discourse on the day of Pentecost, in which he says, Acts 2: 33—36, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

The effusion of the Spirit on that memorable day was an earnest and pledge of the actual investiture of Christ with the regal character which he was henceforward to sustain in reference to the kingdom predicted here by Daniel, and elsewhere by the other prophets. For certain it is that the whole Bible echoes to the announcement, that it was he, and he only, who was to be enthroned and crowned "Lord of all, to the glory of God the Father." He now, according to the announcement of the 110th Psalm, took his seat at the right hand of the Majesty on high, where he was to "rule in the midst of his enemies;" from which it evidently appears, that it is by no means necessary that Christ should first dissolve all antagonist dominions on earth before he sets up his own, but that he is to

found and administer a spiritual empire during the continuance and in despite of the resistance of all antichristian powers that might be arrayed against it. He was predicted as destined to sway his sceptre "*in the midst of his enemies.*" Thus in point of fact it cannot be questioned that our blessed Immanuel actually *reigned* in this manner when, in the early ages of Christianity, his gospel took effect in the midst of the multitudes of the Pagan Roman empire, and numerous communities were gathered amongst the idolatrous masses, who avowed their allegiance to Christ as superior to all earthly potentates, and acknowledged his laws as superior to theirs, whenever they commanded what his forbade, or forbade what his commanded. In this was evidently fulfilled the inspired intimation, that "the rod of his strength should be sent out of Zion," or, as another prophet has expressed it, that "out of Zion should go forth the law, and the word of the Lord from Jerusalem." This was the law of the Messiah, or that Gospel which was first preached, "beginning at Jerusalem," and was thence sounded out over the Roman empire, commanding faith and confounding opposition. This spiritual power, constituting the essential life of the Saviour's kingdom, has been spreading and deepening ever since, and is destined finally to put down all counteracting influences, and to possess itself of the mental and governmental domain of the whole earth. This is clearly the scope of the present vision, which can scarcely be misunderstood by any who shall be ready to admit that *prophecy is but the foreshadowing of Providence, and that Providence produces its results by a gradual process.*

We are well aware that however plausible and self-sustained the general principle here announced may appear, it will still receive but a slow and reluctant admission when viewed in specific application to the passage we are now considering. So deep-seated and inveterate is the propensity to interpret the prophetic symbols of *sudden and temporary crises*, and so long established has been the persuasion, that both the judgment and the taking possession of the kingdom here announced were to be realized in events occurring at *particular epochs*, that he assumes a Herculean labor who shall undertake to evince their fulfilment in a protracted course of providential movements extended over a long lapse of centuries. And yet to what other conclusion *can* we come with the page of history recording the revolutions of time before us? We have seen that the sitting of the judgment was *prior* to the coming of the Son of man to the Ancient of days; and as this coming in the clouds of heaven *must* be referred to the Saviour's ascension, and yet the consummated possession of the kingdom by the saints was not to occur till *after* the fourth monarchy was wasted away, how is it possible to resist the inference, that the events here shadowed forth are in fact spread over a very extended dura-

tion? But this conclusion rests not upon the intrinsic exigences and congruities of the present text alone. We believe the view is confirmed by the express declarations of the inspired writers, enforcing upon us the theory of the *gradual* fulfilment for which we contend. The important bearing of the 110th Psalm, in the present connexion, will have been obvious from previous citations. Scarcely any prophecy of the Old Testament is more frequently quoted in the New, and nothing is more obvious than that the grand burden of that Psalm is the exaltation of the Messiah to the throne of his kingdom—the very event represented in this part of the imagery of the prophet. But with that announced accession of Christ to his sovereignty is indissolubly linked the promise, that all things should be subjected under him, and his enemies made his footstool. Now this promise we believe the apostle, Heb. 2: 5—9, expressly affirms to have been of *gradual* accomplishment: “For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.” Here then it appears, that although the Messiah had actually entered upon the reversionary inheritance of the throne of the everlasting kingdom, and all things were in a *train of subjugation* to him, still the final issue had not yet been reached, but was to be at length expected. The same great truth is undoubtedly taught in the Saviour’s parable, Matt. 13: 31—33, “The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman hid in three measures of meal, till the whole was leavened.”—But of this farther in the sequel.

But consequences of a far more important character than any we have yet stated depend upon the right interpretation of the passage now before us. The “coming of the Son of man,” set forth in visionary semblance in the description of the prophet, is undoubtedly the archetypal advent to which such repeated allusions occur in the words of Christ and his apostles. The proof of this is a point of transcendent interest, and must, if clearly made out, put a new complexion upon a multitude of passages of the New Testament. If this should be the result of our inquiries, we beg to stand acquitted in the judgment of our readers of any par-



ticular desire to propound novelties of interpretation *as such*. We claim rather to be considered as aiming simply to discover the truth of these inspired predictions, and as led onward by the evidence that presents itself from stage to stage of our investigations.

The great question that presses with mountain weight upon us in the exposition of this vision, is, whether the “coming,” of which our Saviour speaks so frequently to the Jews, is any other than the coming shadowed out in the passage before us. In other words, the object that now solicits inquiry, is the true purport of those texts which are usually cited in proof of the *second personal and visible advent of Christ*. This inquiry, always important, is especially so at the present day, when “every one hath a revelation, hath an interpretation,” and the minds of multitudes are “as a reed shaken with the wind.”

The due discussion of the subject will necessarily require a very close examination of the phraseology employed in reference to the event as here described. It is only in this way that we can hope to gain an accurate view of the relation which the New Testament announcements bear to this passage of Daniel; and upon the ascertainment of this relation every thing depends.

The words of the prophet are, “I saw in the night visions, and behold one like the Son of man *came* (הָיָה לִי לְעֵינַי לִי לְעֵינַי) with the clouds of heaven, and *came* (וָיָרָד) to the Ancient of days, and they brought him near before him.” Here it will be observed that the original employs two different words for ‘came,’ of which the only difference of sense appears to be, that the latter implies a *nearer approach* than the other, it being the Chal. term which generally answers to the Heb. נָגַח *to touch, to reach unto, to come in contact with*. It here undoubtedly denotes that kind of *coming* to the Ancient of days which would be connected with an actual *sitting down by him*, as a participator of his throne—an idea which is obviously favored by the Gr. *ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔσθασε*, *he came as far as to the Ancient of days*, making the act equivalent to that indicated in the 110th Psalm, “Sit thou at my right hand.” In fact nothing can be more express in confirmation of this view, than the words of the Evangelist, already quoted, respecting the ascension, Mark 16 : 19 : “So then, after the Lord had spoken unto them, he was received up into heaven, *and sat on the right hand of God*.” This brings the language of Daniel, of David, and of the Evangelists, into perfect harmony in respect to the *commencement* of the Saviour’s kingdom. The other word is the more ordinary term to express the simple idea conveyed by our English ‘came,’ by which it is rendered. The Greek has *ἐρχόμενος*, *coming*, which in fact is a very literal version of the original הָיָה, as this is not a verb, but a present participle.

We have already remarked, in a previous paragraph, that the

text itself affords no data for determining the *direction of the motion* denoted by the phrase—whether it were a motion of *ascent* or of *descent*. But the view above suggested of the *event* here shadowed forth, doubtless affords us a true clew to the imagery. That event we have endeavored to evince to be the Ascension of Christ, and this at once determines the question respecting the *direction of the coming*. He *came* from the earth, and ascended to heaven, in order to enter upon the scene of the vision. But in the description of such a scene, and such an entrance, the imaginary stand-point of the describer would govern his use of the terms employed. If he conceived himself to be stationed within the precincts of the heavenly conclave, or near it, he would of course say that he saw one like the Son of man *coming* in the clouds of heaven; whereas, if he were supposed to witness such an entrance to the angelic circle from the earth, from which the Saviour ascended, he would more naturally say that he saw him *going* to the Ancient of days. Now, in point of fact, the term employed is *coming*, and as the Spirit of inspiration seldom permits us to lose sight of the various points of relation between the predictions of the Old Testament and the fulfilments of the New, we cannot but regard it as a subject demanding, in this connexion, the strictest philological inquest, whether this be not the true interpretation of Acts 1: 9–11: “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, *shall so come* (οὕτως ἐλεύσεται) in like manner as ye have seen him go into heaven.” It is, we think, by no means certain that the sense put upon these words, by the mass of expositors, is the true one. The meaning may simply be, that this same Jesus, whom they had now seen taken up to heaven, should so *arrive*, (viz., in heaven,) as they had seen him go towards heaven; for the vision of Daniel had announced just such an advent or entrance to the heavenly court. If a return from heaven to this world had been intended, the expression would hardly have been ἐλεύσεται, *shall come*, but rather ἀνελεύσεται or πάλιν ἐλεύσεται, *shall come again*; and that established usage confirms this construction will appear from the following passages: Matt. 2: 11, “And when they were *come* (ἐλθόντες *having come* or *gone*) into the house, they saw, &c.” Matt. 12: 9, “And when he was departed thence, he *went* (ἦλθεν) into their synagogue.” John 6: 17, “And entered into a ship, and *went* (ἤρχοτο) over the sea toward Capernaum.” John 11: 32, “Then when Mary *was come* (or *had gone*, ἦλθεν) where Jesus was, &c.” From these citations, and numerous others which might be adduced, it appears that the original term (ἐρχόμαι)

is rendered interchangeably by *coming* or *going*, according to the exigency of the connexion, and we are aware of no violence done to the present text by the version proposed.

At the same time, as this construction, however probable, is by no means demonstratively certain, we do not feel at liberty to build upon it any of the important consequences which arise from the true explication of Daniel's vision, and of the 'coming' involved therein. The phrase "shall so come" may undoubtedly be interpreted of a *return to the earth*, although in that case we think it but fair that we should be required to construe its meaning by the *governing usage* of Christ and the apostles, in respect to the term 'coming,' as applied to an event, or series of events, then future. What this usage is, constitutes, as will be at once acknowledged, a very important inquiry, the results of which must bear upon the whole train of announcements covering the field of scriptural Eschatology. We enter upon it with some hopes of being able to find a clew to the true solution of some of the obscurest portions of the New Testament.

(To be continued.)

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## NOTICES OF NEW PUBLICATIONS.

CYCLOPEDIA OF BIBLICAL LITERATURE. *By John Kitto, Editor of the "Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines.* New-York: Mark H. Newman. Part II. 8vo. p. 81-176.

THE prosecution of this valuable work fully realizes all the expectations created by the appearance of the preceding part. The articles, which extend from AFFINITY to APOCRYPHA, discover all of them the hand of ripe writers, qualified by the direction of their several studies to do the most ample justice to the subjects of which they treat. In a work of this nature, embracing such an immense variety of unrelated topics, it is hardly possible that one mind can adequately command the whole field. Mr. Kitto, by enlisting in his service the peculiar forte of each individual of a large corps of *collaborateurs*, has taken the right method of securing the most thorough and able treatment of the numerous points which enter the plan of a Biblical Cyclopædia. The initials at the close of each article usually indicate the contributor, although, as we meet with those to which there is no corresponding name in the list, it is evident that but a part of the names is given. The portions of the work to which no name is attached we presume to be from the pen of the Editor himself, and the variety of subjects embraced in these renders their ability still more conspicuous and remarkable.

Among the articles of special value in the present number, we may

indicate those bearing the heads of ALPHABET, in which the writer considers the Phœnician as the primitive type of the Hebrew, Syriac, Arabic, and all the European characters,—ALTAR, ANATHEMA, ANTEDILUVIANS, ANTIQUITIES, in each of which, as in all others throughout the work, the results are such as correspond with the advanced state of research in all the various departments. The engravings in this second part are numerous, and of such an authentic character as to cast great light upon the several points which they are designed to illustrate. We shall look with deep interest upon the future progress of the work. B.

A CRITICAL AND HISTORICAL INTRODUCTION TO THE CANONICAL SCRIPTURES OF THE OLD TESTAMENT. *From the German of W. M. L. De Wette. Translated and enlarged by Theodore Parker.* 2 vols. 8vo. Boston: Little & Brown.

THIS is a work got up in the most splendid style of typography, and forming an addition, in many respects important, to our daily accumulating stores of biblical literature. Viewed in the main as a translation of De Wette, it comes before the Christian community under perhaps better auspices than it would be likely to do with the name of Mr. Parker as author, as his avowed theological sentiments have not tended to beget the impression of their involving a very high estimate of the inspiration and authority of the sacred volume. Indeed, we must confess to some degree of surprise upon finding his name attached to any work on the subject of these volumes, supposing, as we naturally did, that his studies and researches led him far more to the enthronement of Reason than of Revelation, as the grand arbiter of religious belief. But, from the labor evidently bestowed upon the enterprise before us, we are perhaps bound to infer that he cherishes a reverence for the Scriptural writings, considered, at least, in the light of documentary relics of that ancient form of faith from which the current Christianity of the world takes its rise. With the motive, therefore, which has prompted him to expend his learned labor on the records of Moses and the Prophets, we have no disposition to find fault, as the requisite time and toil have been much better devoted than they would have been in excogitating reasonings, the tendency of which was to weaken and subvert all due respect to the authority of either. The *a priori* presumption, however, will undoubtedly be, that Mr. Parker would scarcely have selected any work for translation on this subject unless it were one that favored on the whole his own *looser* views of the true character of the sacred books. That such is the case in regard to the "Introduction" of De Wette, we are constrained to acknowledge, at the same time, that we are far from denying that a very considerable amount of valuable matter may be gleaned from his pages, or that the world would be better off with the present volumes than without them. The work has passed through five editions in Germany, and doubtless embodies the results of the most important historical criticism of all ages. Still the same may

be said of other compilations devoid of the laxer principles which distinguish the present ; in regard to the author of which Mr. Parker evidently intends an emphatic commendation when he says, that he 'stands at the head of the *liberal* school of German critics.' For ourselves, regarding this as a very ambiguous kind of compliment, we place the chief merit of the work in its copious allusions to all the valuable literature, ancient and modern, respecting the Old Testament. With the references here furnished in the multitudinous notes, the biblical student will undoubtedly be able to follow out any particular train of inquiry in any department of the wide field of biblical science. He is thus provided in the notes with the means of securing himself against the errors of judgment in the text, and that these are neither few nor small we are forced to acknowledge.

The only work in English with which the present is to be compared is obviously that of Horne ; and though our estimate of that is not very high, and though Mr. Parker speaks of it in rather disparaging terms, yet we are inclined to regard it as on the whole a preferable manual for the student to the Introduction of De Wette. From embracing a wider range of topics, it may not be so elaborate in particular parts ; yet its conclusions are safer, its collateral references are nearly as abundant, and it displays more reverence for the *divine* character of the volume of which it treats. In nearly all the German Introductions to the Scriptures with which we are acquainted the Bible is treated for the most part merely as an *ancient classic*, the production of men, and amenable to precisely the same laws of criticism and hermeneutics with uninspired documents. With this mode of viewing the sacred writings we have no sympathy, and in its results no confidence. We object not to the most erudite chain of historical deductions as to the formation of the sacred text, nor would we shrink from the application of the most rigid tests to the integrity and authority of every part. But we would still contend that the *divine origin* of the Scriptures is to be taken for granted in the outset, and allowed to exercise its legitimate influence in modifying our views of its character in every step of our investigation. If the *spirit* of the book does not find a response in the *spirit* of the critic or commentator, he is but illy prepared for the competent discharge of his office. He may accumulate a mass of *barren biblical statistics*, but very little more.

B.

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#### LITERARY AND BIBLICAL INTELLIGENCE.

Rev. Albert Barnes is about putting to press a Commentary on the Book of Job.

The admirable Commentary on the Romans by Dr. Chalmers has all been issued by Mr. Carter, and Redfield's Pictorial Bible has reached the ninth number.

The new edition of Gesenius's Hebrew Lexicon, by Prof. Robinson will soon appear, with important additions and improvements.

A small manual treatise, condensing a very pithy and rather original Scriptural argument in proof of the "Conversion and Restoration of the Jews," has just appeared from the pen of Origen Bachelier. It will well repay a perusal.

"Nature and Revelation, showing the present condition of the Churches, and the Change now to come upon the World, by the Second Advent, in Spirit, of the Messiah, with Interpretations of Prophecies in Daniel and in the Book of Revelation," is the title of a work bearing the name of J. H. Van Amringe as author, and recently issued by R. P. Bixby & Co., of this city. We chronicle its appearance as coming within the class of works which it is more especially the object of the Hierophant to notice, although the strictly prophetical part of it forms an exceedingly small portion of the volume. Of the work itself we have not read sufficient to pronounce a judgment.

We have received from Rev. Samuel Davidson, Professor in the Lancashire Independent College, Manchester, Eng., a fine copy of his elaborate work recently issued, entitled "Sacred Hermeneutics developed and applied; including a History of Biblical Interpretation, from the earliest of the Fathers to the Reformation"—a volume of which we shall endeavor to give our readers a fuller account hereafter.

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THE HIEROPHANT is designed as a monthly publication, devoted mainly to the subject of Scripture Prophecy, but embracing in its plan other topics of Biblical exposition.

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# THE HIEROPHANT:

OR

MONTHLY EXPOSITOR

OF

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY

GEORGE BUSH,

Professor of Hebrew in the New-York City University.

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**No. XI. NOVEMBER, 1843.**

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1843.

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# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. XI. APRIL, 1843.

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PROPHETIC DESIGNATIONS OF TIME.

TO PROFESSOR STUART.—LETTER VII.

REV. AND DEAR SIR,

Following in the order in which you have arranged the several topics of your discussion, I come in the present letter to the consideration of the *prophetical designation of times*. This constitutes the longest and most elaborate part of your treatise, and that also which I believe is usually deemed the most valuable. Of those who are utterly at variance with your previous conclusions respecting the general principles of prophetic interpretation, I have met with numbers who are disposed to adopt your views in regard to the chronological calculus of Daniel and John; and the subjoined extract from the recent work of Mr. Davidson, published in Edinburgh, entitled "Sacred Hermeneutics," indicates that similar sentiments are entertained abroad.

"The accomplished writer of this valuable little book undertakes to prove three things. 1st, That there is no double sense in prophecy. 2dly, That it is intelligible before it is fulfilled, and that the writers themselves were acquainted with the meaning of what they uttered. 3dly, That the designations of time in the prophetic Scriptures are *ordinary* and not *peculiar*. The first two points are briefly treated, and to our mind not altogether satisfactorily. In objection to the *double sense*, he combats such a view of it as is held by no intelligent writer with whom we are acquainted. He contends against the *spiritualizing* of Scripture, a practice, which, if we mistake not, is reprobated by those who hold the double reference of various portions in the Bible. In maintaining that the prophets understood all that they were prompted to write, he takes a

very imperfect view of the state in which the prophets were when commissioned to utter predictions, and to reduce them too much to the condition of ordinary men. We believe that in many cases they had very obscure notions of the meaning of what they uttered; and that sometimes, at least, they could scarcely be said to understand their own predictions.

"The third part is the longest, and by far the ablest. Days are days, and years, years. So the writer maintains, with no small skill and power of argumentation. We do not see how his conclusions can be set aside. It is true that they are contrary to prevailing sentiments, but if the latter be unscriptural, the sooner they are abandoned the better. Let those who object to the sentiments of the learned author reply to them in the spirit of candor and impartiality." pp. 717, 718.

For myself, I venture to regard this portion of your work as equally replete with error and open to refutation as any of the rest, and though my remaining limits will not allow of so full and detailed an exposé of its positions as I have given to the preceding, yet I shall hope to adduce sufficient reasons for a most decided rejection of your main averment, viz., that a day in prophecy always means a day, and is never, except in a few specified instances, used to denote a year or any longer period of time. The question involved I conceive to be one of the utmost moment to the interests of inspired prophecy. If your hypothesis be correct, not only has nearly the whole Christian world been led astray for ages by a mere *ignis fatuus* of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, light-house, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending. She is deprived of the means of taking a single celestial observation, and has no possible data for ascertaining, in the remotest degree, how far she is yet floating from the Ararat of promise. Upon your theory, the Christian world has no distinct intimation given it as to the date of the downfall of the Roman Despotism, civil or ecclesiastical, of Mahometanism, or of Paganism; no clew to the time of the conversion of the Jews, or of the introduction of the Millennium. On all these points the Church is shut up to a blank and dreary uncertainty, which, though it may not extinguish, will tend greatly to diminish, the ardor of her present zeal in the conversion of the world.

I am not indeed of the number of those who deem the consent of fathers or the current of tradition an infallible test of biblical interpretation; nor am I in the least a stickler for a punctilious specification of the dates of prophecy; but neither am I, on the other hand, inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the year-day calculations of prophecy, I am abundantly satisfied, and I confess too at once to the pleasure that it affords me to find

that that which is sanctioned by age is also sustained by argument. How strong is the evidence of its truth from this source, it is the object of my present communication to evince, and I enter upon it without farther preliminaries.

I am not a little surprised at your remark in the following paragraph:

"It is a singular fact, that the great mass of interpreters in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this general, I might say, almost universal custom. Without venturing on a positive statement, I am inclined to believe that we may trace it mainly to the distinguished Joseph Mede, who lived and wrote during the first quarter of the seventeenth century. His *Clavis Apocalyptica* (Key to the Apocalypse) excited much attention when it was published, and indeed for a long time afterwards. Many criticisms were made upon it by the learned; and in the explanation and defence of the positions which he had taken in that work, Mede wrote many comments, essays, and letters. The learning, piety, and (in general) sobriety of mind, which this distinguished work exhibited, gave it great influence in the religious community in England, and eventually in America. Abroad, Vitringa and others attacked some of its leading positions, and, as was generally conceded, overthrew them. Still the influence of this work on English commentary, has been felt down to the present hour. Particularly is it so in regard to the subject of reckoning *time*; the consideration of which is now before us." p. 74.

The fact is, Mede is very far from being the first who adopted this solution of the symbolic term *day*. It is the solution naturally arising from the construction put in all ages upon the oracle of Daniel respecting the Seventy Weeks, which by Jews and Christians have been interpreted of *weeks of years*, on the principle of a *day's standing for a year*. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon this subject, and Eusebius tells us, (Dem. Evang. L. VIII. p. 258, Ed. Steph.) that this interpretation in his day was generally, if not universally, admitted—*παντι που δηλον, everywhere manifest*. It is plain that this canon of interpretation is no modern novelty, and the universal consent which your own words ascribe to it, might at least suggest the propriety of a more rigid inquisition into its origin than you have seen fit to institute. I have in my own collection writers on the prophecies prior to the time of Mede, who interpret the 1260 days of so many years, and who are so far from broaching this as a new interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of a principle which came down to them accredited by the immemorial usage of their predecessors. I do not say that they were justified in this, for in a matter of this nature it is always well to lay an impregnable foundation for whatever sys-

tem of prophetical interpretation men are prompted to adopt ; but, as the present question is merely a question of fact, as to the origin of a certain mode of exegesis, the statement I have made will be seen to be wholly in point.

You enter upon the process of proof by which your main position is to be established, by laying down the following as one of the plainest and most cogent of all the rules of hermeneutics, viz., *that every passage of Scripture and of every other book is to be interpreted as bearing its plain, and primary, and literal sense, unless good reason can be given why it should be tropically understood.* To the truth of this canon I cordially assent. I subscribe also with equal freedom and readiness to the connected remark, that "when we admit the tropical sense of a passage, we do it because, if literally understood, the subject and predicate would not harmonize, or because a literal sense would be frigid, unmeaning, or inappropriate." The only question is, whether in the department of prophecy sufficient reasons can be assigned to justify a departure from the literal, and an adherence to a tropical sense. In other words, are these designations of time to be taken *symbolically*?

The argument, I think, may be very summarily despatched. To one who has so long and so largely considered the genius and structure of inspired prophecy as yourself, it can scarcely be otherwise than superfluous to remark, that the Scriptures present us with two distinct classes of predictions—the *literal* and the *symbolical*. Where an event, or series of events, of a historical character, is *historically* announced, we naturally look for the announcement to be made in the plainest, simplest, and most literal terms. No reason can then be assigned for designating periods of time in a mystical or figurative diction. If the fate of nations or individuals is concerned, and those nations or individuals are literally and historically specified, we regard it as a matter of course that whatever periods of time are mentioned in connexion with them, they are to be understood also in their primary and literal sense. Thus, to advert to the cases which you have adduced, when God announces the deluge to Noah, as there is nothing figurative or mystical in the events, so the designations of *time* are to be construed in their natural and obvious import. When it is foretold that Abraham's posterity should be afflicted four hundred years—that seven years of plenty and seven of famine should succeed each other in Egypt—that Israel should wander forty years in the wilderness—that Nineveh should be overthrown within forty days—that Ephraim should be broken within sixty-five years—that the glory of Moab should be contemned within three years, and that Judah should be captive in Babylon seventy years—as all these communities are *literally* announced, we reasonably and rightly conclude that the several periods of time associated with them should be *literally* expressed.

All this is a dictate of common sense, and you are perfectly right in saying that in these cases "we never once even dream of putting a day for a year." Why should we? There is nothing at all in the circumstances to require it.

But the case is entirely reversed in regard to the *symbolical prophecies*, and that for the most obvious of all reasons—the very reason which you have yourself assigned, viz., that in prophecies so constructed "the subject and the predicate would not harmonize, —the literal sense would be frigid, unmeaning, and inappropriate." Nothing, you are aware, is more obvious, than that the prophets have frequently, under divine prompting, adopted the system of *hieroglyphic representation*, in which a single man represents a community, and a wild beast an extended empire. Consequently, since the mystic exhibition of the community or empire is in *miniature*, symbolical propriety requires that the associated chronological periods should be exhibited in *miniature* also. The intrinsic fitness of such a mode of presentation, is self-evident. In predicating of a nation a long term of 400 or even 4000 years, there is nothing revolting to verisimilitude or decorum; but to assign such a period to the actings of a symbolical man or a symbolical animal, would be a grievous outrage upon all the proprieties of the prophetic style. The character of the adjuncts should evidently correspond with those of the principal, or the whole picture is at once marred by the most palpable incongruity. When I find the Most High declaring in express language that the Jews should serve the king of Babylon seventy years, and that after the expiration of that time they should again be restored to their own land, I seek no other than a literal sense in the term *year*, inasmuch as all the other terms, *Babylon*, *Judah*, and *captivity*, are taken in their ordinary acceptation. But when I find "times and laws given into the hands of the Little Horn for a time, times, and half a time," or three years and a half, I naturally consider this period as mystical, because the Little Horn is so. So when I find "locusts tormenting men five months," I am as much prompted to inquire into the symbolical import of the *five months* as into that of the *locusts*. Why should one of these terms be *literal* and the other *tropical*?

Now this distinction in the character of the prophetic oracles you have seen fit to leave out of view altogether. Your whole train of reasoning goes on the assumption, that as periods of time are to be literally understood, in connexion with certain predictions, so they are in all. But the distinction is palpably obvious, and a glance of the mind's eye is sufficient to evince that we cannot legitimately reason from the one to the other. On the ground you have assumed the argument will stand thus:—The chronological periods attached to all *literally* expressed prophecies are found to be themselves *literally* and not *mystically* expressed. Therefore

the chronological periods attached to all *symbolically* expressed prophecies, must be themselves *literally* and not *mystically* expressed. Now this is a gross *non sequitur*. It is reasoning from *unlike to unlike*. More is put into the conclusion than had appeared in the premises. You will not be surprised therefore at the intimation that the whole force of your argument, based upon this ground, dissipates itself as completely as the famous waterfall in Switzerland, where the water is precipitated from so vast a height that it turns to mere vapor before it reaches the bottom of the declivity.

The grand principle into which the usage of employing a day for a year is to be resolved, is that of *miniature symbolization*. As the *events* are thus economically reduced, the *periods* are to be reduced in the same relative proportion. What that proportion is, we cannot positively determine without some antecedent information touching the *rate* or *scale* of reduction. But the probability is, that such scale will be at the rate of a day or minor revolution of the earth round its axis, for a year or greater revolution of the earth round the sun. In adducing the proof of the principle upon which this prophetic usage depends, you will of course read at once the answer which I return to your construction of Ezek. 4: 5, 6, and Num. 14. As to the first, we are informed that Ezekiel was commanded to "lie on his left side 390 days, that so he might bear the iniquity of the house of Israel." This was a typical action constituting a symbolical prophecy, and so far as its chronological purport is concerned, Jehovah himself adds, "I have appointed *each day for a year*." Ezekiel is in this transaction a *miniature hieroglyphic* of Israel; a man, of a nation. Hence as the man represented the nation in miniature, so the 390 days represented the period of 390 years in miniature. In like manner, his lying forty days on his right side symbolized the foreseen iniquity of Judah through the period of forty years. Again, when the land of Canaan was to be searched, twelve spies were appointed out of the twelve tribes to make the purposed explorations and report the result on their return. The tenor of their report and the subsequent conduct of the people was such that God was highly displeased, and consequently declared that Israel should wander in the desert for forty *years*, each year corresponding to one of the forty *days* of the espial. In this case, also, we recognize the same principle as in the preceding. The twelve selected spies jointly constituted a *miniature symbol* of the entire nation. Accordingly, the predicted term of the national wanderings was analogously represented in miniature also.

Your remarks upon these cases, viewed in their bearing upon the question at issue, are contained in the following extracts:

"The prophet is *expressly told*, in this case, that *one day is to be the symbol of a year*. Why? Plainly because it would never enter the mind



of himself or of any other man, that such could be the case, unless he were expressly informed of it. What bearing then, in the way of analogy, does or can this have upon the designations of time in Daniel and in the Apocalypse? Certainly none; for in these books we have no information given of such a nature. The writers never once hint at such a mode of interpretation. What follows, then, except that we must interpret these books in the usual way? A special communication to Ezekiel was deemed necessary in order to his understanding that *days* would or could be the symbols of *years*. Such a communication was in fact necessary; for nothing can be more natural to all men, than to interpret plain designations of time in the simple and usual way. To prevent Ezekiel from doing so, the symbolic significance of *days* is a matter of express injunction. This of course constitutes a good and adequate reason for adopting the symbolical meaning of the word *day* in the passage before us.

"But how is it with the designation of times in Daniel and in the Apocalypse, where no such injunction or explanation is given? There can be, as it seems to me, but one answer to this question; which is, that *those times are of course to be reckoned in the usual manner*. Instead of being aided, then, by an appeal to Ezek. 4: 5, 6, we find that a principle is in fact recognized there, which makes directly against the interpretation which we are calling in question. The express exception as to the usual mode of reckoning, which is there virtually made, goes, under such circumstances, directly to show that the general rule would necessitate us to adopt a different interpretation." pp. 76,77.

In like manner as to the case of the spies in Numbers 14:

"We perceive at once that the whole is dependent on special divine appointment. Had the declaration been that 'Israel should wander in the desert according to the time in which the spies had been absent,' would any one have ever supposed that forty *years* were meant? It is conceded that they would not, in the very fact that *express* mention is made, that *days* are to stand as the symbols of *years*. Without a declaration of this import, no one would ever have surmised that the case was such. Now as neither Daniel nor the Apocalypse ever mention such a mode of counting days for years, what else can we do, except to follow the common laws of language in the interpretation of their predictions?" p. 78.

The obvious reply to all this is, that the instances now adduced are to be considered as merely giving us a clew to a general principle of interpretation. Here are two or three striking examples of predictions constructed on the plan of *miniature symbolic representation*, in which the involved periods of time are reduced to a scale proportioned to that of the events themselves. What then more natural or more legitimate, than that when we meet with other prophecies, constructed on precisely the same principle, we should interpret their chronological periods by the same rule? Instead of yielding to a demand to adduce authority for this mode of interpretation, I feel at liberty to demand the authority for departing from it. *Manente ratione manet lex*, is an apothegm which is surely applicable here if anywhere. You repeatedly in the course of your pages appeal to the oracles of *common sense* as the grand arbiter in deciding upon the principles of hermeneutics. I make

my appeal to the same authority in the present case; I demand, in the name of common sense, a *reason* why the symbolical prophecies of Daniel and John should not be interpreted on the same principle with other prophecies of precisely the same class. But however loud and urgent my demand on this head, I expect nothing else than that hill and dale will re-echo it even to "the crack of doom," before a satisfactory response from your pages falls on my ear.

All the answer I obtain is the following: "Instead of being aided, then, by an appeal to Ezek. 4: 5, 6, we find that a principle is recognized there, which makes directly against the interpretation that we are calling in question. The *express exception* as to the usual mode of reckoning, which is there virtually made, goes, under such circumstances, directly to show that the *general rule* would necessitate us to adopt a different interpretation." I may possibly be over sanguine in my anticipations, but I cannot well resist the belief that the reader will perceive that that which you regard as the *exception* is in fact the *rule*.\*

But you proceed, after having disposed of these *exceptions*, as you term them, to demolish what has perhaps generally been deemed the grand fortress of the defenders of the *year-day* calculation in Daniel's prediction of the seventy weeks. As to this passage I will say here, that even if your interpretation of it should be admitted to be correct, which however I do *not* admit, still I shall not consider the principle established above to be at all invalidated thereby. It would merely be subducting one from the catalogue of proofs. The position by no means rests upon this passage alone, though I have no doubt that this, when rightly interpreted, goes unequivocally in support of it. But let us come directly to the point. Your argument I give in your own words:

"Daniel had been meditating on the accomplishment of the seventy years of exile for the Jews which Jeremiah had predicted; Jer. 25: 12, 29: 10. Dan. 9: 1-3. At the close of the fervent supplication for his people which he makes, in connection with his meditation, Gabriel appears, and announces to him that "*Seventy sevens* are appointed for his people," as it respects the time then future, in which various and very important events are to take place. Our translation renders the words שבעים שבועות, *seventy weeks*. But through the Scriptures there is, if we except three instances in the book of Daniel, no such form as שבעים שבועות which means *weeks*. This is only and always שבעות or שבועות. The form שבעים, therefore, which is a regular masculine plural, is no doubt purposely chosen to designate the *plural of seven*; and with great propriety here, inasmuch as there are many sevens which are to be joined

\* The following passage from Aulus Gellius, (*Noct. Att. L. III. c. 10*.) shows that this mode of computation was sometimes used by other nations besides the Jews. Speaking of M. Varro, he says, "Scribit se jam undecimam annorum hebdomadam ingressum esse," *he writes that he had entered into the eleventh week of his years*, i. e. his eighty-fourth year.

together in one common sum. The manner in which I have translated the words in question, therefore, gives an exact representation of the Hebrew original. Daniel had been meditating on the close of the seventy years of Hebrew exile, and the angel now discloses to him a new period of *seventy times seven*, in which still more important events are to take place. "*Seventy sevens*," or (to use Greek phraseology) "*seventy heptades* are determined upon thy people." Heptades of what? Of days, or of years? No one can doubt what the answer is. Daniel had been making diligent search respecting the seventy years; and, in such a connection, nothing but seventy heptades of years could be reasonably supposed to be meant by the angel. But independently of this, the nature of the case is sufficient. Years are the measure of all considerable periods of time. When the angel speaks, then, in reference to certain events, and declares that they are to take place during *seventy heptades*, it is a matter of course to suppose him to mean years. If he had not meant so, then some word would have been added in order to render it plain what his meaning was. And so it actually happens, in Dan. 10: 2, 3, where he again employs the peculiar plural, שְׁבַעִים. But as the period designated in this last passage has respect to a season of fasting which the prophet had kept, and as this could not be a period of three years, so the writer adds, after the words *three sevens* (in our version, *three whole weeks*), the word יָמִים, *days*. He fasted "*three sevens as to days*" is a literal and grammatical version. This means, indeed, *three whole weeks*, as our version has it; but the shape of the Hebrew expression is different from this.

"These examples render it quite plain, therefore, that when, in Dan. 9: 24, the angel speaks of *seventy heptades* he must of course be understood as meaning so many heptades of years=490 years. He has not made *days* at all the representative of *years*, in this case, but merely and simply designated the number of years. And as to chap. 10: 2, 3, surely no one will contend that Daniel fasted twenty-one years; which must be the conclusion, however, if days are to be regarded as the representatives of years, in the writings of this prophet. But in 9: 24, as has been said, *days* are not brought at all into question. The phraseology employed (*seventy heptades*) is indeed elliptical; yet it is not at all obscure, for every mind spontaneously supplies the word *years*, in such a connexion. The appeal to Daniel, then, for an example of employing *days* for *years*, is certainly not well directed, when made to the passage in question. Indeed, the exact contrary of such a usage is manifest, when we read onward only six verses more; for in 10: 2, 3, the ground assumed would necessarily make Daniel to say, that he fasted in the most rigid manner for twenty-one years! The credibility of this, on any ground, needs not to be argued against."—p. 79.

We have here to determine a question of pure philology. You maintain that the original Hebrew phrase rendered *seventy weeks* (שְׁבַעִים שָׁבָעִים) properly signifies *seventy sevens*, and may as legitimately be understood of weeks of years as of days. Now even granting for a moment that this is correct, still it would seem that some consideration should have been given to the fact, that the phrase has been otherwise understood in all ages of the church. The whole current of the ancient versions and interpretations, Jewish and Christian, agrees in the rendering *seventy weeks*. Ἑβδομάδες,

*weeks*, and not *heptades*, *heptades*, as might be inferred from your language, is the rendering of the Greek, and the same is the sense put upon it by the early fathers. This is a fact to be accounted for, and one which no thoroughgoing discussion of the subject is at liberty to overlook. Yet to this fact not the slightest allusion is made in your critique. As if the case were one which admitted no manner of doubt, you say that as שבועים is a regular masculine plural, it is purposely chosen to designate the plural of seven, and of course seventy sevens must denote seventy heptades of years without any implication whatever of weeks of days. But who has a right to take this for granted? Every Hebrew scholar will of course admit that the word שבועים is derived from a root signifying seven; but שבועים is not the normal plural of the Hebrew term for seven. This is שבועות from the singular שבוע, and this you are well aware is the appropriate term, not for the simple plural of seven, but for seventy; the tens of the Hebrew numerals being expressed by the plural forms of the corresponding units. In the nature of the case, the last thing we should expect to find in the language would be a regular plural for a number of which the singular itself is virtually a plural, as is evidently the fact in all languages when we get beyond one. Nobody would look in Latin for a plural to *duo*, *quatuor*, *six*, or *septem*. I know that the structure of the Hebrew is different, and that very rare cases of the use of such terms as 'thousands,' 'hundreds,' 'fifties,' and 'tens,' occur; but still such a kind of plus-plural for seven is not to be expected in the economy of Hebrew forms.

It is indeed true, as you say, that "throughout the Scriptures there is, if we except three instances in the book of Daniel, no such form as שבועים which means *weeks*." But what then? There are no instances elsewhere in which שבועים is used as a simple plural of seven, and I contend, therefore, that the license of assumption is far greater on your side than on that of the established version. In other words, there is fuller evidence that שבועים is rightly translated *weeks* than there is that it ought to be translated *sevens*.

The current Scriptural term for *weeks*, you say, "is only and always שבועות and שבועות." This, understood with the exceptions mentioned in Daniel, is no doubt correct; but it is unquestionable that שבועים is quite as nearly related in form and signification to those words as it is to שבועות the plural form of שבוע *seven*, and we have just as good authority for rendering it *weeks* as you have for rendering it *sevens* in the sense of *sevens of years*. From this we learn how much weight to attach to your assertion, that the manner in which you have translated the word in question "gives an exact representation of the Hebrew original." But I will array more distinctly before the reader the Hebrew usage as to the term

*weeks*, that he may have still more definite data for forming a judgment on the question at issue.

Gen. 29: 27, "*Fulfil her week* (מלא שבוע זמא) and we will give," &c.

V. 28, "And Jacob did so, and *fulfilled her week* (שבוע זמא וימלא).

Lev. 12: 5, "But if she has a maid-child, then shall be unclean *two weeks* (שבועים, dual of שבוע=שבוע).

Num. 28: 26, "In the day of the first fruits, when ye bring a new meat-offering unto the Lord, *after your weeks be out* (בשבועותיכם)," i. e. as appears from Lev. 23: 15, after numbering seven sabbaths.

Deut. 16: 9, "*Seven weeks* (שבועה שבועה) shalt thou number unto thee; begin to number the *seven weeks* (שבועה שבועה) from such time," &c.

V. 10, 16, "And thou shalt keep the *feast of weeks* (חג שבועות) unto the Lord thy God," &c. Compare Ex. 34: 22. 2 Chron. 8: 13.

Jer. 5: 24, "He reserveth unto us the *appointed weeks* (שבועות קצוה) of the harvest."

Dan. 9: 24, "*Seventy weeks* (שבועים שבועים) are determined."

V. 9: 25, "Unto the Messiah the Prince shall be *seven weeks* (שבועים שבועים) and *threescore and two weeks* (ושנים ושבועים).

V. 27, "And he shall confirm the covenant with many for *one week* (שבוע אחד), and in the *midst of the week* (האמצע השבוע) he shall cause the sacrifice and the oblation to cease."

Ch. 10: 2, "In those days I Daniel was mourning *three full weeks* (שלושה שבועים ימים).

V. 3, "Neither did I anoint myself at all till *three full weeks* (שלושה שבועים ימים) were fulfilled."

The results of the foregoing induction will be found of no small importance in enabling us to pronounce intelligently upon the main averment of your essay. It appears beyond debate that the Hebrews had a distinct term for the conventional designation of time which we call a *week*. This term is שבוע, or more fully written, שבועה, derived from the radical שבע *seven*. The form, as Hengstenberg remarks, is participial, and properly indicates a *septemized* period, like εβδομας in Greek, *septimana* in Latin, *settimana* in Italian, and *semaine* in French, all which are severally derived from roots denoting *seven*. No analogy of Hebrew forms affords the least countenance to the idea you have suggested of its plural being the *plural of seven*, for the plain reason, that its singular does not import the *number seven*, nor have any of the Hebrew numerals a form approaching to that of שבוע. Established usage does indeed give to this word for the most part the feminine plural form שבועות, שבועות; but in Daniel the masculine שבועים=שבועים

uniformly appears. But as this form has confessedly no other singular than שָׁבִי, and as שָׁבִי uniformly stands as the representative of a *week of seven days*, what else can שָׁבִי properly denote than *weeks of seven days*? You may reply, indeed, that this is giving both a masculine and feminine form to the plural of שָׁבִי. True enough: but is it not the obvious fact that neither of these plurals has any other singular than שָׁבִי? And to the author of a Hebrew grammar I need not observe, that a large class of words occur in that language having a twofold gender, and consequently form, in their plural. Among these Ewald (Heb. Gram. § 373. Lon. 1836) expressly enumerates this very word, along with a multitude of others, which place the truth of the grammatical canon beyond controversy.

On the ground, therefore, of the above exhibition of the *usus loquendi* in regard to this term, I shall venture to consider your interpretation of it as the *plural of seven* as completely set aside. The field of debate is accordingly narrowed down to the simple and single question, whether in Daniel's use of it it is to be understood as implying *weeks of days* or *weeks of years*; for that the sense of *weeks* of some kind is its true import here, we are no longer at liberty to doubt. But here we are met at once by the incontrovertible fact of the *usage* being uniformly in favor of the sense of *days*, and Mede's reply to the objection which you have urged is perfectly satisfactory:—"The question lies not in the *etymology*, but in the *use*; wherein שָׁבִי always signifies *sevens of days*, and never *sevens of years*. Wherever it is absolutely put, it means of *days*; it is nowhere thus used of *years*." (*Works*, Book III. ch. ix. p. 599.) If this be so, it is obvious that we need express authority for interpreting it of *sevens of years*, without the implication of *days*. Such authority does not exist.

Still your assertion stands in unqualified assurance, that Daniel "has not made *days* at all the representatives of *years* in this case, but merely and simply designated the number of *years*." Of this position you find a proof in Dan. 10: 2, 3, where the prophet speaks of his fasting three weeks of days;—"Surely no one will contend that Daniel fasted twenty-one *years*; which must be the conclusion, however, if *days* are to be regarded as the representatives of *years*, in the writings of this prophet." But I have already adduced evidence that the true purport of שָׁבִי is always primarily *weeks of days*, and I see nothing more conveyed by the addition of יָמִים *days* in this passage, than a casual but appropriate intimation that such is its actual primary meaning wherever it occurs in the course of this prediction. I look upon it as inserted expressly for the purpose of barring any such conjectural interpretations as yours, that would assign to it, as its first sense, the meaning of *years*. It is to me therefore nothing more nor less than a direct authentica-

tion of the version which has always been so generally admitted, making the native and original sense of the Hebrew term for *week*, a *week of days*. At the same time, as the usage of prophecy employs a *day* as an involved or miniature expression for a *year*, and as the historical event has shown that the seventy weeks of this oracle covered the space of 490 years, we feel that we are building on a sure foundation, when we take these seventy weeks of days to be a symbolical and not a literal designation of seventy weeks of years.

I here suspend the train of inquiry with a view to introduce in my next and closing letter, additional evidence of the use, in the sacred writings, of a *day* for a *year*.

Very respectfully,

Your friend and brother,

GEORGE BUSH.

# THE JUDGMENT OF THE BEAST AND THE LITTLE HORN, SUCCEEDED BY THE EVERLASTING KINGDOM OF THE SAINTS.

## EXPOSITION OF DANIEL VII. 9-28.

[CONTINUED.]

Ver. 17.

CHAL.

ENG. VERS.

אֵלֵין דְּיִהְיֶה רְבֹבְתָא דִּי אַמְיִן  
אַרְבַּע אַרְבָּעָה מַלְכִין יִקְוּמִין  
מִן־אַרְצָא׃

These great beasts, which are  
four, *are* four kings, *which* shall  
arise out of the earth.

GR. OF THEOD.

LAT. VULG.

Τὰ πάντα τὰ θηρία τὰ μεγάλα τὰ  
τέσσαρα, τέσσαρες βασιλείαι, ἀνα-  
στήσονται ἐπὶ τῆς γῆς, αἱ ἀρθήσονται.

Hæ quatuor bestiæ magnæ,  
quatuor sunt regna, quæ consur-  
gent de terra.

*These great beasts, which are four, are four kings, which shall arise out of the earth.* We have in this and the subsequent verse a condensed and compendious exposition of the drift of the vision. In the words themselves there is nothing that calls for special annotation, excepting perhaps that the symbolical sense of 'kings' may require to be made out with some particularity of proof. That it is here equivalent to 'kingdoms,' as rendered both by Theodotion

and the Vulgate, is all but universally acknowledged, even by the most frigid and rationalistic class of interpreters. The proof of it in fact grows directly out of the resumed and amplified explication of the angel, as in ver. 23 he says, "The fourth beast is the fourth *kingdom* (not *king*) upon earth." Evidence equally explicit is to be seen in a previous chapter, 2: 38, 39, where the prophet, after declaring that Nebuchadnezzar was the head of gold, immediately adds, "And after thee shall arise another *kingdom* (not *king*) inferior to thee, and another third *kingdom* of brass, which shall have rule over all the earth. And the fourth *kingdom* shall be strong as iron." Dan. 7: 24, "And the ten horns are ten *kings* that shall arise," i. e. ten *kingdoms*. "And he (the eleventh horn) shall subdue three *kings*," i. e. three *kingdoms*. The same usage prevails extensively in other portions of the symbolical prophecies, particularly the Apocalypse, where it forms the true clew to the bearing of the following passages: Rev. 16: 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the *kings* of the East might be prepared;" i. e. that the way *to* or *towards* the *kingdoms* of the East might be prepared. Rev. 16: 14, "For they are the spirits of devils, working miracles, which go forth unto the *kings* of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty;" i. e. which go forth to the *kingdoms* of the earth. Rev. 19: 19, "And I saw the beast, and (even) the *kings* of the earth, and their armies, gathered together to make war," &c.; i. e. I saw the beast even the *kingdoms* of the earth gathered, &c. A striking confirmation of this usage is found also in a passage, 1 Sam. 10: 18, where it would be little expected *a priori* either by the learned or unlearned reader: "Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hands of the Egyptians, and out of the hand of *all kingdoms* (and) of *them that oppressed you* (מְלָכֹת הַלְּחָצִים אֲרֻבִּים *all kingdoms even (the kings) oppressing you*)." That this is the true construction is evident from the fact, that the gender of the participle being different from that of the noun, requires the word '*kings*' to make out the proper grammatical concord. The term '*kingdom*' is not, however, to be pressed in this connexion to the idea of a purely regal form of government, but to be taken rather as the designation of any form of national existence in which we can recognize an established ruling power. Havernick remarks, that "*kings* here stands in the concrete for *dynasties* or *kingdoms*, the representative of kingdoms for the kingdoms themselves." The peculiar form of expression in the original shows that special emphasis is laid on the number *four*: *four* monarchies of the earth, and *one* of heaven, are here brought to view. The grand cycle of all prophetic dominion is embraced in the succession of these empires.



In the angel's explanation these kingdoms are said to 'arise out of the earth,' whereas in the prophet's vision they are represented as rising out the sea. But it is evident that 'sea' in that connexion is taken metaphorically for a turbulent state of the nations, for a multitude of peoples agitated by wars and commotions. As the sea, however, is a part of the earth, there is no infraction of the laws of symbolic diction in making use of the more general term, where its employment would more significantly set forth a particular shade of thought which the other could not so well convey. Here the design is to show a latent contrast between the kingdoms of the earth and the kingdom of heaven, which was to succeed. "My kingdom," said the Savior, John 18: 36, "is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." These kingdoms were '*from hence*,' were carnal, secular, and belligerent. Thus Jacchiades in loc. ; "These four beasts denote four kings (kingdoms) which shall arise out of the earth ; and the cause why they shall arise shall be terrestrial and not divine ; because they shall not be governed by the Providence of God ever to be lauded. But the rise of the fifth kingdom shall be from God out of heaven."

The rise of each of these four kingdoms is indeed spoken of as future, although at the time of the vision the Babylonian monarchy had *already* arisen and was in the zenith of its power. But it is altogether in accordance with the structure of prophecy as elsewhere developed, to adopt this generalizing mode of expression in respect to the themes of announcement. They make frequent use of the rhetorical figure called *denominatio potiore*, or *titling from the chief*. When any thing is predicated of a class of subjects which holds true of the most of them, though of not every one, it is not usual for the sacred writers to be very exact in their discriminations. This is left to the intelligence of the reader. He will have no difficulty in making the requisite limitations. Repeated instances occur where matters of a *retrospective* nature are mingled with those that are *prospective* ; and in the present case we could hardly expect that where the object of the interpreting angel is simply to declare that the symbolic import of the four beasts was the rise of four great kingdoms, he should deem it necessary to advert to the fact that one of them had already made its appearance on the stage of action. This remark is of importance in interpreting the parallel prophecy of the Apocalypse, (ch. 13,) where John speaks of the emergence of the Roman Beast from the sea, an event which had taken place ages before he wrote, though from his language it might appear to be future.

## Ver. 18.

CHAL.

יִרְכָּבֻן מַלְכוּתָא קְדִישִׁי עֲלֵיהֶן  
יִרְכָּבֻן מַלְכוּתָא עַד-עֲלָמָא  
עַלְמֵ עֲלָמֵיָא :

ENGL. VERS.

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

GR. OF THEOD.

Καὶ παραλήψονται τὴν βασιλείαν ἅγιοι ὑψίστου, καὶ καθεξουσιν αὐτὴν ἕως αἰῶνος τῶν αἰώνων.

LAT. VULG.

Suscipient autem regnum sancti Dei altissimi; et obtinebunt regnum usque in sæculum, et sæculum sæculorum.

*But the saints of the Most High shall take the kingdom, and possess the kingdom, &c.* Chal. קְדִישִׁי עֲלֵיהֶן Gr. ἅγιοι ὑψίστου. The phraseology employed is somewhat peculiar, as this title of the predicted possessors of the kingdom does not occur in the present form except in this chapter. Thus, v. 22, "Judgment was given to the *saints of the Most High*, and the time came that the *saints* possessed the kingdom;" v. 25, "Shall wear out the *saints of the Most High*;" v. 27, "And the greatness of the kingdom under the whole heaven shall be given to the people of the *saints of the Most High*." As to the first of these terms, קְדִישִׁי, it occurs as an epithet of Divinity in the following passages: Dan. 4; 8, 9, "In whom is the spirit of the *holy gods* (קְדִישִׁין)." "Because I know that the spirit of the *holy gods* (קְדִישִׁין) is in thee." Ch. 5: 11, "There is a man in thy kingdom in whom is the spirit of the *holy gods* (קְדִישִׁין)." This language was uttered by those who had no distinct conceptions of the divine existence, and is doubtless to be taken as simply equivalent to *powers above*, without any clear distinction in their minds between *angels* and the *Supreme Deity*. This appears still more clearly from ch. 4: 13, "And behold a watcher and an *holy one* (קְדִישִׁי) came down from heaven." Ver. 17, "The demand (is) by the word of the *holy ones* (קְדִישִׁין)." Ver. 23, "And whereas the king saw a watcher and an *holy one* (קְדִישִׁי) coming down from heaven." In each of these cases the idea conveyed is unquestionably that of an *angel*, a designation often used in Scripture to which *holy one* is equivalent, and with which, though somewhat loosely, the attributes of Divinity were associated. It is moreover worthy of remark, that the people of God, the truly sanctified, when set before us in visionary representation, are designated by terms that seem to identify them with angels. Indeed, as *angel* is a mere term of *office*, and not of *nature*, it would perhaps be difficult to show, that many of those who are employed as ministering spirits are not in truth human beings raised to an angelic condition, which is unquestionably the final lot of the righteous. However this may be, the usage in such passages as the following is to be especially noted;

Deut. 33: 2, "The Lord came from Sinai with ten thousands of *saints* (קִדְשִׁים *holy ones*)." Zech. 14: 5, "The Lord my God shall come, and all the *saints* (קִדְשִׁים) with thee." Other instances might be adduced where it is equally difficult to show the precise line of distinction between *saints* and *angels*, nor in the prophetic visions is it at all necessary, for in the decorum of symbolic transactions, the human agents employed in accomplishing the designs of Providence would naturally be represented by angels, and designated by a term more strictly appropriate to them. The scenery we are now considering is altogether of this character, and therefore, although the kingdom to be possessed is a kingdom on earth, and its destined possessors mortal men in the flesh, yet they are represented by titles and attributes that are more usually ascribed to *angels*. Still, that they are not in reality such is evident upon recurrence to ver. 21, 25, where we find it is these same 'saints' against which the Little Horn makes war and carries on persecution for the space of a time, times, and the dividing of time, which of course precludes the idea of their being, in the earthly realization of the scene, *angels*. The grand fact of importance in this connexion is, that they are called by a name that is frequently applied to the angelic order of beings, and that because they are presented to us in *vision* and not in *verity*.

The other word עֲלִיּוֹן signifying *high, exalted, pre-eminent*, is for the most part employed as an epithet of Jehovah, founded upon his infinite *pre-eminence* as the Creator, Upholder, and Ruler of the universe. Thus Gen. 14: 18, speaking of Melchizedek, "He was the priest of the *Most High God* (לֵאֵל עֲלִיּוֹן)." Comp. v. 19, 20. So also Num. 24, 16, "He hath said, which heard the words of God, and knew the knowledge of the *Most High* (עֲלִיּוֹן)." Deut. 32: 8, "When the *Most High* (עֲלִיּוֹן) divided to the nations their inheritance." With a palpable reference to this title, we learn from Philobibulus that the Phœnicians had a deity which they called 'Elioun.' But the following passages disclose a peculiar use of the term, which is highly important in this connexion. In the promises made to the chosen people of future blessings and grandeur in case of obedience, Deut. 26: 18, 19, it is said, "And the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldest keep all his commandments, and to *make thee high* (לְרַחֵק עֲלֶיךָ עֲלִיּוֹן Gr. *εὐαί σε ὑπεράνω πάντων τῶν ἐθνῶν*) above all nations which he hath made." So again Deut. 28: 1, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day; that the Lord thy God *will set thee on high* (יָרַח עֲלֶיךָ עֲלִיּוֹן Gr. *δώσει σε ὑπεράνω*) above all nations of the earth." It would seem, therefore, that the *Jews* are indicated as forming a part, at least, of the 'saints' who are to be the pos-

sessors of the kingdom here spoken of, though we are aware of no grounds for restricting the promise to them. That they, however, are to be recognized as holding a prominent place among the destined heirs of the kingdom is certified to us by the whole tenor of the correlate prophecies throughout the Scriptures, and is moreover, we think, expressly intimated in the phraseology of the parallel passage, ver. 27, where it is said that "the kingdom and the greatness of the kingdom under the whole heaven shall be given to the *people* (עַם) of the saints of the Most High." This is a term by which the chosen race are frequently designated in the Scriptures, and set in opposition to the גוֹיִם or *Gentile* nations, including all other tribes and kindreds of the earth. Israel was emphatically 'the *people* of God's pasture;' their name was 'Ammi,' *my people*, Hos. 1, 10, and he threatened, Deut. 32: 21, to "move them to jealousy, with those which were *not a people*." So also in Dan. 18: 24, and 12: 7, we think there are strong grounds for believing that the '*holy people*' (עַם קְדוֹשִׁים) which were to be 'destroyed' and 'scattered,' were the Jews. Indeed, we know not upon what other passage the question of the disciples to our Savior, Acts 1: 6, was founded if it were not this; "Lord, wilt thou at this time restore the kingdom again to Israel?" They doubtless had this prophetic intimation of Daniel in their minds, and our Lord does not declare that their expectations were a fallacy. Still, while we recognize a latent allusion in this term to the Jews, we do not say that it is to be confined to them; for Peter, 1 Epist. 2: 10, doubtless has allusion to Gentile believers when he says, "Which in time past were *not a people*, but are now *the people of God*." We may suppose that Daniel's grief was occasioned in great measure by a foresight of the cruel oppressions to which *his own people* were to be subjected during the dominance of the Beast and Little Horn. The form of the word עַלְיִיזִין, it will be observed, is plural in the original, which nowhere else occurs, and though general usage will admit of its being considered as a *pluralis majestatis*, and thus applied to Jehovah, yet it may still be rendered, as it is by several commentators, '*sancti altissimorum*,' *the saints of the most high ones*, that holy and devoted people who are born from above, whose spirit, aims, and destiny are all heavenly, and who are thus brought into near conjunction with him who is "God *over* (Gr. *ἐπάνω*, *above*) all, blessed forever." It is that called and chosen people, gathered out of all kindreds, and nations, and tongues, that are to inherit the predicted kingdom, not as original and independent possessors, but as possessors under Christ, and holding their dominion in virtue of his right.

*Shall take the kingdom, and possess the kingdom forever and ever.* Chal. יִקְבְּלוּ shall receive; Gr. *παράληψονται*; whence the apostle, in allusion to this passage, Heb. 12: 28, "Wherefore we

*receiving* (παράλαβάντες) a kingdom which cannot be shaken, let us have grace," &c. But this is a kingdom which the saints were not only *to receive*, but also to *possess*, to hold in perpetuity by a sure and unassailable tenure, although it does not follow that the *possession* was to commence simultaneously with the *receiving* it. The saints *received* the kingdom in the right of their Lord and head, when he ascended to heaven and sat down on the throne of God. And for this reason Paul, in the above passage, speaks of their receiving it in the present tense. But neither he nor they enter into *full possession* till after all opposing kingdoms are done away, and this is not for many ages after its *reception*. In the particulars here specified, the fifth or spiritual empire differs from its predecessors. The previous kingdoms were *received* but not *possessed*. They passed away one after the other as types of the mutability of all things worldly and human. The spiritual empire of Christ and the saints, on the other hand, is to be an ever-during possession. The original word מְלָכָה, from the involved idea of *strength* which enters into the root, corresponding with the Heb. מָלַךְ, is strictly expressive of *firm possession*, retained with a vigorous grasp in opposition to any attempt to invade or wrest it. The supplementary phrase 'for ever, even for ever and ever,' goes to heighten to the utmost the idea of the prolonged continuance of this glorious reign. It is to endure through a period of which God has not seen fit to reveal the end. Yet we may here repeat the remark, that the leading idea indicated by the language is not that of *simple eternity*. The angel expressly declares, ver. 27, that the kingdom here spoken of is to be a kingdom *under* the whole heaven, and consequently *upon* the earth. The duration of the one, therefore, would seem to be most intimately related to that of the other, *as far as the ultimate destiny of either of them comes within the scope of express revelation*. As God has not been pleased to inform us how long the earth shall endure, so we can set no limits to the earthly duration of that kingdom which is here prophetically adjudged to the saints.

As to the term *kingdom* (מְלָכְוּתָא) in the present and numerous other passages, both in the Old and New Testament, it may be questioned whether the exact shade of meaning intended to be conveyed by it, is not often lost sight of by the readers of the Bible, owing to one of those imperceptible changes which frequently come over the use of words. There can be no question that in strictness of definition the original term מְלָכָה or מְלִיכָה, from the root מָלַךְ, *to reign*, signifies *kingship* rather than *kingdom*; the *regia potestas*, the *right, power, or prerogative of royalty*, the *actual exercise of dominion*. This probably was the original import of *kingdom*, but in process of time, as the idea of a *ruling power* stands closely related to that of *ruled subjects* and the *territory* which they occupy, so the

import of the term became by degrees complex, and the primary and more legitimate sense of the word was lost sight of.

## VERSES 19-21.

## CHAL.

אֲדִין צְבִיתִי לִצְבֹּאֵי לַחַיִּיתָא  
רְבִיעִיתָא דִּי־חַדָּת שְׁנִיָּה מִן  
פְּלִינִין דִּי־חַלָּה בְּחִירָה שְׁנִיָּה  
דִּי־פְרָזֶל וּשְׁפִירָה דִּי־נַחַש  
אֲכָלָה מִדְּקָה וּשְׂאֵרָא בְּרַגְלָהּ  
רָפְסָה; וְעַב־סְרִנָּא עֲשׂוֹר דִּי  
בְּרֹאשָׁהּ אֲחֵרִי דִּי סִלְחָה  
וּנְפִלָה מִן־קַדְמִיָּה תֵּלַת וּסְרִנָּא  
דִּין וְעֵינֵין לָהּ וּפִם מְמַלֵּל  
רַב־דִּין וְחֻזָּה רַב מִן־חֲבֵרְתָּהּ;  
חֻזָּה בְּחַיִּית וּסְרִנָּא דִּין עֲבָדָה  
קִדְבַּ עַם־קִדְשִׁין וַיַּכֶּלָה לָקֵן;

## ENG. VERS.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet:

And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

I beheld, and the same horn made war with the saints, and prevailed against them.

## GR. OF THEOD.

Καὶ ἐζήτουν ἀκριβῶς περὶ τοῦ θηρίου τοῦ τετάρτου, ὅτι ἦν διάφορον παρὰ πᾶν θῆριον, καὶ φοβερόν περισσῶς· οἱ ὁδόντες αὐτοῦ σιδηροῖ, καὶ οἰόνυχες αὐτοῦ χαλκοί, ἐθίων, καὶ λεπτύνον, καὶ τὰ κατάλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτα.

Καὶ περὶ τῶν κεράτων αὐτοῦ τῶν ἐν τῇ κεφαλῇ αὐτοῦ, καὶ τοῦ ἑτέρου τοῦ ἀναβάντος, καὶ ἐκτινάξαντος τῶν προτέρων τρία, καὶ τὸ κέρας ἐκεῖνο, ὃ ὀφθαλμοῖ αὐτοῦ, καὶ στόμα λαλοῦν μεγάλα, καὶ ἡ ὄρασις αὐτῶν μέλζων τῶν λοιπῶν.

Ἐθεώρουν, καὶ τὸ κέρας ἐκεῖνο ἐποίει πόλεμον μετὰ τῶν ἁγίων, καὶ ἔχυσε πρὸς αὐτούς.

## LAT. VULG.

Post hoc volui diligenter discere de bestia quarta, quæ erat terribilissimis valde ab omnibus, et terribilis nimis; dentes et ungues ejus ferrei; comedebat, et comminuebat, et etreliqua pedibus suis conculcabat.

Et de cornibus decem, quæ habebat in capite; et de alio, quod ortum fuerat, ante quod ceciderant tria cornua; et de cornua illo, quod habebat oculos, et os loquens grandia, et majus erat ceteris.

Aspiciebam, et ecce! cornu illud faciebat bellum adversus sanctos, et prævalebat eis.

Then I would know the truth of the fourth beast, &c. Chal. לִצְבֹּאֵי לַחַיִּיתָא lit. I longed for the truth upon, or respecting, &c. The Greek represents the leading idea, but not so expressively, by ἐζήτουν ἀκριβῶς, I sought diligently. The original indicates rather

an emotion of the heart, the Greek rather an exercise of the mind. The former explanation had failed to satisfy the mental cravings of the seer, in respect to the true-meant significance of the fourth Beast, whose aspect was so formidable, and whose instincts and actions were so tremendously ferocious. He had indeed learned the general symbolical design of the four beasts, but there was something about this fourth beast so marked and peculiar, and his actions had such relation to the people of the saints, that the prophet could not refrain from a more minute interrogation in respect to the various particulars described, ver. 7, 8. His curiosity was moreover especially excited in regard to the import of the horns that sprouted from his head, and in a particular manner respecting the eleventh little horn which seemed to draw the attributes of the whole head, and indeed of the whole beast into itself, and after eradicating three of its fellow horns, to make war and prevail against the saints. These inquiries are subsequently answered at full length by the interpreting angel, and we are strongly disposed to elicit from the circumstance a practical intimation which we believe has been overlooked by former commentators. It is, that we have graphically set before us in this incident what usually happens in prophetic investigations. The mass of pious readers of the inspired oracles, like Daniel, their representing person, usually gain at first some more general and indefinite notions of what is intended by the mystic visions, which, although correct perhaps as far as they go, still leave the mind on a closer survey unsatisfied as to the scope of numerous minor items, which they perceive to enter into the materiel of the imagery. The consequence is, that they are affected as Daniel was on the present occasion. They long for a clearer, deeper insight into the veiled mysteries before them. They wish to have *every thing* explained. They cannot be satisfied with a superficial view of matters of such vast moment. The result usually is, that a fuller disclosure waits on a more patient and prying research. They ask, in the use of all appointed means, for further light, and they receive it.

*And of the ten horns that were in his head, and of the other which came up, and before whom three fell.* The ten horns springing from the head of the fourth Beast, are the ten kingdoms that rose out of the fragments of the Roman empire after its overthrow by the Goths. These horns constitute the leading sovereignties of modern Europe. It is of no consequence whether we are able or not to make out the precise number 'ten.' A definite is often used by the sacred writers for an indefinite number, and yet it is certain that the most elaborate historical researches have established 'ten' as *about* the number of independent sovereignties which arose on the Roman platform between the sixth and seventh centuries of the Christian era, of which John says, Rev. 12: 13, "The ten horns

which thou sawest are ten kings, which have received no kingdom as yet." That is, they had received no kingdom in the days of John when the Apocalypse was written; and if they had not arisen then, they cannot be supposed to have arisen till after the unity of the empire was broken up in the time of Augustulus, A. D. 476. The eleventh or little horn, which sprung up after and among the other, is the ecclesiastical power of the Roman Pontificate, which alone answers to the conditions of the symbol. Upon an extended array of proof in regard to the mystic import of the horns, we do not at present enter, as this may be found readily accessible in all the popular works on prophecy. Our more specific purpose warrants us to take for granted whatever points we consider to have been fully made out by the labor of others, and this leaves us room for enlarging on matters which have hitherto gained less attention from commentators.

On the plucking up of the three horns from among the ten by the agency of the eleventh, we know of no better solution than that of Faber, who regards them as the Heruli, the Ostrogoths, and the Lombards. "If," says he, "we turn to history, we shall find that these three identical kingdoms were successively eradicated in the immediate presence of the papacy, before which they were geographically standing, and that the temporal principality which bears the name of *St. Peter's Patrimony*, was carved out of the mass of their subjugated dominions." *Sac. Calend. of Proph.* Vol. 2, p. 102.

*Even of that horn that had eyes.* With these eyes it is to be conceived as keenly overlooking the actions of all the other horns. The symbolic bearing of the imagery cannot easily be mistaken. The well-known claim of the head of the Roman church is that of being *universal Bishop*; but the very term *bishop* (*ἐπισκοπος*) is derived from a root (*ἐπισκοπεω*) which signifies *to see, to inspect, to superintend*, so that in the very title of his office is implied the prerogative of general or universal *oversight*. In this character he challenges the right to take under his cognizance the entire spiritual concerns of the church—a surveillance that formerly extended itself also to the temporal concerns of the whole western empire.

*And a mouth that spake very great things, whose look was more stout than his fellows.* In accordance with this," says Faber, "the Roman Pontiff, in his asserted capacity of Christ's Vicar upon earth, has at various times anathematized all who dared to oppose him; has laid whole kingdoms under interdict; has thundered forth the most lordly bulls from the Vatican; has excommunicated kings and emperors; has absolved subjects from their allegiance; has affected greater authority, even in temporal matters, than sovereign princes; and has pronounced that the dominion of the whole earth rightfully belongs to him." If this be not a mouth speaking great things, it is difficult to conceive what is.



On a close consideration of the emblematic portraiture, we can scarcely resist the impression, that a horn which has a 'look,' or face, and 'eyes,' and a 'mouth,' must be in fact a kind of *ill-shaped head*. And that it was a head furnished with brains is obvious from the speaking, acting, and ruling, which is ascribed to it. It evidently controlled the whole body in which it inhered, and is thus, from exercising the same power, identified with the harlot-rider of the beast, Rev. 17: and with the false prophet, who in like manner governs, by suggesting the grand movements of the symbolical monster. Accordingly it is not a little remarkable that the triple tiara of the pope, composed of the three crowns, indicative of the three kingdoms whose insignia he has thus transferred to himself, bears a striking resemblance to a conical-shaped horn, which at the same time would require but a slight alteration to make it resemble a deformed head. The engraved representation of the coronal costume of the pope's have only to be consulted to verify the truth of this remark. It is one among the thousand instances in which the providence of God has so ordered it, that a confirmation of his prophetic truth should be read in apparently trivial circumstances and objects, which owed their origin to any thing but an express design to fulfil the inspired oracles. The anti-christian personages of prophecy have been strangely made, when little aware of it, to emblazon their title to the character given them by the Holy Spirit.

(TO BE CONTINUED.)

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#### NOTICES OF NEW PUBLICATIONS.

THE fifth and sixth parts of the "Biblical Cyclopedia" of Mr. Kitto have just appeared, carrying on the series of articles from *Berosh* to *Creation*. Every article, however familiar its title, appears to be written anew for this work, and is illustrated by all the light to be derived from the most accurate researches of modern times. But little use is made of the labors of Calmet or his editors, but every thing is drawn from the most original sources, by the ablest scholars, and is therefore presented with a freshness of interest which is looked for in vain in nearly every other work of the kind.

The third number of Prof. Robinson's "Bibliotheca Sacra" has appeared, enriched with a variety of Biblical, Historical, and Geographical matter. The leading article is an elaborate account of the Jewish War under Trajan and Hadrian, embodying all the scattered notices relating to the fates of that devoted nation down to the reign of Severus (A. D. 200.) It forms an exceedingly valuable supplement to Josephus, and the

Editor deems it especially important in connexion with our Saviour's predictions, Matt. 24, which he thinks received their accomplishment rather in the final catastrophe of the *Jewish nation* than in the destruction of the city of *Jerusalem*.

Professor Stuart has contributed two expository essays, the positions of which we have no disposition to controvert. They strike us as very happy and well-considered critiques; the one on the White Stone and the new name written thereon, mentioned by John in the Apocalypse, the other on various points connected with the celebration of the Lord's Supper in the Corinthian church, in which, among other things, he discusses very judiciously in our opinion, the import of the apostle's language in regard to "eating and drinking unworthily." The only abatement to our commendation of these articles is in respect to the manner in which he all along speaks of the authorship of the Apocalypse; as if John in writing it was as completely *sua potestatis* as was Homer in penning the Iliad. It is John that forms his purpose—John that chooses his diction—John that presides throughout. With this mode of speaking of the inspired books we have little sympathy, and desire less.

An article by the editor on our Lord's prediction in respect to his Second Coming, enters learnedly and ably into the question, whether the language is properly to be referred to the last judgment, or to the impending destruction of Jerusalem and the Jewish nation. Professor R. adduces very plausible reasons for adopting the latter view. The 'coming,' announced by the Saviour, was unequivocally to take place during the life-time of some of the then existing generation. The analogies of Scriptural diction evince that no violence is done to philology by applying this language to such an event as the utter destruction of the holy city. But as this event does not, in his opinion, exhaust the drift of the prophecy; as there is good reason to believe that the final catastrophe of the *nation itself* is included in the oracle; therefore he finds it necessary to extend somewhat the import of the term 'generation,' which he suggests may as properly be understood to embrace the period of a hundred years as of thirty. This would enable us to include the final fate of the nation in the scope of the prophecy, as well as that of the city. This, we think on the whole, very probable, though we are still at a loss, on the principle of the author's dissertation, to discover the precise *vinculum* that connects a discourse on the last judgment in the 25th chapter, with one on the destruction of Jerusalem and Judaism in the 24th. These chapters certainly have the air of being one connected train of prediction, and the emphatic *note, then*, with which the 25th chapter opens, would seem to preclude all doubt as to their having reference to one and the same period of time. We incline, therefore, to believe, that the grand *nodus* of this remarkable prophecy remains yet unsolved.

B.

## BUSH ON THE MILLENNIUM.

THE demand for this work having induced the publication of a second edition, M. H. Newman keeps a supply on hand, price 75 cts. per copy. The value of the work may be judged of from the following testimonials:

"This is a work of great research, the fruit of long-continued lucubration, and will repay the attention even of those who entirely dissent from the author's conclusions. Indeed, it may be regarded as a highly valuable book, if we have reference only to the history which it presents of all the opinions concerning the Millennium which have prevailed in the church. Mr. Bush is master of a style which can invest with intense interest the most abstruse speculations; and though he has seldom consulted the popular taste in the choice of his subjects, we should find it difficult to name a writer who has more ready access to the stores of rich and copious English, or who better understands the pomp and majesty of language. \* \* \* Let the book be read by all those who prize the oracles of God. It is of stirring interest, and pregnant with instruction, apart from the main theory which it advocates; and it would be matter of just regret if the few who are qualified and willing to enter upon these perplexing walks, should be frowned upon by prejudice, and denied that public countenance without which their labors cannot be prosecuted."—*Presbyterian*.

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"Were it only as a writer, Mr. Bush deserves distinction. Our literary journals and our current works of fancy might be searched in vain for finer specimens of rich and nervous English than we have met in this slender duodecimo. If his style ever languishes it is not from debility, but from plethora. He often wastes enough in one distended paragraph to furnish, if adroitly spun and woven, the entire material of a tolerable Annual; and we sometimes find more poetry in one of his expressive solecisms, than falls to the lot of many a poet by profession. The cardinal excellence of Mr. Bush's style is, that it has a soul. It is sometimes heavy, but never dull. What he writes is not a lifeless carcass, every now and then convulsed by the galvanic impulse of affected animation. There is a quickening influence pervading all its parts, which makes it always readable, and almost always interesting. Indeed we are aware of no contemporary writer more remarkable for uniform and unremitted vigor. We cannot conclude without an expression of our satisfaction, that on this occasion we have found our countryman as much superior to the "prophetic school" of England in sobriety and sense, as in the graces of his style. We take leave of him with unfeigned wishes for his rich success in this delightful occupation, and shall look with some impatience for the maturer fruits of his attempt to rend the veil of the Apocalypse."—*Biblical Repertory*.

"The view taken by Mr. Bush deserves attention, and the arguments by which he attempts to establish his positions are not to be passed over lightly. The volume is ably, and in some parts eloquently written, and we heartily recommend it to our readers."—*Boston Recorder*.

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**No. XII. DECEMBER, 1843.**

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NEW-YORK:

MARK H. NEWMAN, 199 BROADWAY.

1843.

JOHN F. TROW and Co., Printers,

No. 33 Ann-street.

## BUSH ON THE MILLENNIUM.

THE demand for this work having induced the publication of a second edition, M. H. Newman keeps a supply on hand, price 75 cts. per copy. The value of the work may be judged of from the following testimonials:

"This is a work of great research, the fruit of long-continued lucubration, and will repay the attention even of those who entirely dissent from the author's conclusions. Indeed, it may be regarded as a highly valuable book, if we have reference only to the history which it presents of all the opinions concerning the Millennium which have prevailed in the church. Mr. Bush is master of a style which can invest with intense interest the most abstruse speculations; and though he has seldom consulted the popular taste in the choice of his subjects, we should find it difficult to name a writer who has more ready access to the stores of rich and copious English, or who better understands the pomp and majesty of language. \* \* \* Let the book be read by all those who prize the oracles of God. It is of stirring interest, and pregnant with instruction, apart from the main theory which it advocates; and it would be matter of just regret if the few who are qualified and willing to enter upon these perplexing walks, should be frowned upon by prejudice, and denied that public countenance without which their labors cannot be prosecuted."—*Presbyterian*.

"Mr. Bush brings to his task the result of much reflection and of extensive reading. His pages evince an affor of research, a closeness and continuity of argument, a fulness of biblical and historical lore, a familiarity with the idiom of Scripture, and a certain tact of apposite and striking annotation, in a high degree creditable to himself and to the theological literature of our country. The work is written throughout in an elegant style, occasionally rising into true eloquence."—*New-York Observer*.

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"Were it only as a writer, Mr. Bush deserves distinction. Our literary journals and our current works of fancy might be searched in vain for finer specimens of rich and nervous English than we have met in this slender duodecimo. If his style ever languishes it is not from debility, but from plethora. He often wastes enough in one distended paragraph to furnish, if adroitly spun and woven, the entire material of a tolerable Annual; and we sometimes find more poetry in one of his expressive solecisms, than falls to the lot of many a poet by profession. The cardinal excellence of Mr. Bush's style is, that it has a soul. It is sometimes heavy, but never dull. What he writes is not a lifeless carcass, every now and then convulsed by the galvanic impulse of affected animation. There is a quickening influence pervading all its parts, which makes it always readable, and almost always interesting. Indeed we are aware of no contemporary writer more remarkable for uniform and unremitted vigor. We cannot conclude without an expression of our satisfaction, that on this occasion we have found our countryman as much superior to the "prophetic school" of England in sobriety and sense, as in the graces of his style. We take leave of him with unfeigned wishes for his rich success in this delightful occupation, and shall look with some impatience for the mature fruits of his attempt to rend the veil of the Apocalypse."—*Biblical Repertory*.

"The view taken by Mr. Bush deserves attention, and the arguments by which he attempts to establish his positions are not to be passed over lightly. The volume is ably, and in some parts eloquently written, and we heartily recommend it to our readers."—*Boston Recorder*.

# THE HIEROPHANT;

OR

## MONTHLY EXPOSITOR OF SACRED SYMBOLS AND PROPHECY.

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No. XII. MAY, 1843.

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### PROPHETIC DESIGNATIONS OF TIME.

TO PROFESSOR STUART.—LETTER IX.

REV. AND DEAR SIR :

ON a review of my last letter I am entirely conscious of having failed to present the argument respecting the prophetic sense of *day*, especially as built on the Seventy Weeks of Daniel, in its full strength. I am only surprised, upon comparing your confident assertion as to the import of שבועים with the weakness of the grounds on which it rests, that I should have shown any quarter whatever to so faulty a mode of interpretation. "Our translation," you say, "renders the words שבועים שבועים *seventy weeks*. But through the Scriptures there is, if we except three instances in the book of Daniel, no such form as שבועים, which means *weeks*. This is only and always שבועות or שבועות. The form שבועים, therefore, which is a regular masculine plural, is no doubt purposely chosen to designate *the plural of seven*." Upon this statement I must be allowed to say, that it approaches as near to an adroit specimen of philological finesse as any thing I recollect to have met with. Intent upon annihilating all evidence that שבועים can signify *weeks of days*, you so exhibit the usage of the sacred writers on this head, as effectually to mislead the common reader who is ignorant of Hebrew. When you say that, with three exceptions, the only and invariable forms for denoting *weeks*, are שבועות or שבועות, the English reader never dreams that these two words are the plural of the

same singular with שבועים itself, and that this singular, viz., שבוע, is the established Hebrew term for a *week of days*, as I have shown in my last by a most ample list of quotations. He would be surprised to learn that it is only by a shade that these forms differ from such English forms as *genii, geniuses; indexes, indices; memoranda, memorandums, &c.*, and that there was precisely the same ground for making שבועות the plural of seven as שבועים. Of all this the common reader of your pages is kept profoundly ignorant, and, as it strikes me, designedly so; and it is dealing the more unfairly with him, not only because he cannot be expected to question the *dictum* of a Hebrew professor, but because the whole *gist* of your argument depends upon your construction of this term. If you do not succeed in showing that the word in question denotes simply *sevens*, and may as well be understood of *sevens of years* as of *sevens of days*, you do nothing to the purpose. Now I take it upon me to deny, in the most point-blank manner, the soundness of your exegesis in regard to the term and the phrase under discussion. I deny that there is the least particle of evidence that שבועים is a regular masculine plural of the simple *numeral seven*, or that it is any thing more than a fixed, normal, appropriate plural form for the Hebrew term signifying *weeks*. It is true, as I remarked in my last, that it comes etymologically from a root signifying *seven*, and so does the equivalent Greek ἑβδομάς, *week*. But they both have, when applied to time, a restricted import. They denote, in their literal sense and their accredited use, a *week of days*, and nothing else. Admitting, as I of course do, that the idea of the *septenary number* is involved in each of the terms, I still affirm, that as it would be an outrage upon the Greek word ἑβδομάς to apply it to *seven hours, seven weeks, seven months, seven years*, or any thing else than *seven days*, so it is just as much an infraction of Hebrew usage to apply the corresponding term שבוע or its plural שבועים to any thing, as its primary sense, but *weeks of days*. This unqualified position I leave to your disposal, and proceed to some other views of the general subject.

After adverting in my last to the fact, that no principle of prophetic interpretation had been more generally received than that which recognizes a *day* as the symbolical term for a *year*, I observed that the rejection of this principle was in effect the subversion of all the grounds of those more definite anticipations in regard to the latter-day triumphs of the church, which good men have entertained throughout every period of her history. So far as I can see, the positions advocated in your pages go the full length of unsettling the entire foundation of these cherished hopes. By restricting the prophetic periods to the *literal* terms of the predictions of Daniel and John, you necessitate the conclusion, that the events intended have long since transpired, and that nothing remains to



answer the present expectations of the Christian world, but a vague prospect, at some distant day, of a state of blessedness, prosperity, and security, to succeed the conflicts and commotions of the ages elapsed. As to the era, however, of this happy condition of the world, it is left, on your theory, wholly indeterminate and unknown. Hundreds or thousands of years may roll away before the hearts of pious expectants are to be gladdened with a view of the ushering in of that halcyon reign of righteousness and truth. Though you professedly hold to a Millennium, yet being left by your hypothesis without any intimation of the time of its occurrence, you are equally in the dark as to the *manner* in which it is connected with the antecedent order of events that are to lead to it, and to result in it. Confining, as you do, nearly the whole of the predictions of the Apocalypse to the earlier ages of the church, you are obliged to leave a yawning chasm of unlimited extent between the destruction of Jerusalem and the final prosperity of Zion. To this view of the great outlines of prophecy, not myself only, but the mass of the Christian Protestant world is entirely and utterly opposed. While the established principles of interpretation authorize no one to fix with absolute precision the commencing date of the glorious consummation announced, yet by resting upon the soundness of the canon that takes a *day* for a *year*, we trace an orderly sequence of events leading infallibly to the conclusion, that the opening of that august dispensation is *near at hand*. Of this we are as certain as we are that years are represented by days in the prophetic chronology. Though we may not be able accurately to define the epoch of the state termed millennial, we can yet approximate to the determination of certain periods assigned by prophecy to the anti-Christian powers, whose removal is to precede the introduction of that state, which will bring us sufficiently near the truth for all practical purposes.

All decisions, however, of this nature depend upon the truth of the position that, in symbolical prophecies, a *day* stands for a *year*. Let this be given up, and we are completely thrown out of our reckoning. Such a result appears to occasion no trouble to your mind, but the great body of Christians, I imagine, will find themselves wholly unable to sympathize with such indifference. The earnest hope, the assured confidence, which they have so long cherished, of the *speedy* approach of the better days of Zion's destiny, possess a *sacredness*, in their estimation, which will not permit them to look with composure upon an indefinite postponement of a consummation so devoutly to be wished. They will cling pertinaciously to the great principle in question, till they are convinced, upon the most solid grounds, that the principle itself is a fallacy. And this I will venture to say they have not been, and will not be, by any considerations you have as yet adduced; although, if your

reasonings on this head have failed to satisfy them, it certainly is not owing to any lack of confident zeal or assurance on your part. But I trust that the arguments of my previous letter went sufficiently into the merits of the question to evince, that Daniel's prophecy of the Seventy Weeks is constructed on this principle; and, if so, the grand point must be considered as established. A single decided instance will suffice to make out the principle, and there can be no material difficulty in respect to other applications of it. Yet it must be admitted to be very seldom that any point of such moment rests upon a single passage of Scripture; we usually find it confirmed by parallel modes of diction, occurring, it may be, in connexions in which we should little expect to find them, but when found, bearing with most convincing potency on the usage in question.

My object, therefore, in the present communication, is to accumulate still farther evidence of the use of the word *day* for *year* in the sacred writers. I hope, at any rate, to be able to establish such a peculiar relation between these two terms, that it shall be seen that to the mind of a Jew nothing would be more natural than the impression of one being employed for the other, when the design of the Spirit was to adopt a mode of speech that should, like the symbolical prophecies in general, throw a veil of partial obscurity around the ultimate import. This principle is well stated by Hengstenberg. It is referred by him directly to the "effort after *concealed* definiteness. This, in respect to what was concealed, could not be realized, if he used the ordinary mode of reckoning." (*Christol. Vol. I. p. 299.*) Let me solicit your attention, then, to the following passages, in citing which I would not be considered as relying upon them as absolutely demonstrative of the point at issue, but as affording a striking indirect warrant for the sense for which I contend.

Gen. 4: 3, "And *in process of time* (מִסָּעַף הַיָּמִים *at the end of days*) it came to pass that Cain brought," &c. The phraseology here is doubtless somewhat indefinite, but the current of interpreters understand it as equivalent to the *end of the year*.

Gen. 41: 1, "And it came to pass *at the end of two full years* (מִסָּעַף שְׁנַתִּים הַמִּלֵּא, Greek *μετὰ δύο ἔτη ἡμερῶν*), that Pharaoh dreamed," &c. Here we notice that the literal rendering both of the Hebrew and the Greek is, *at the end of two years (of) days*.

Ex. 13: 10, "Thou shalt keep this ordinance therefore in his season *from year to year*," (מִיָּמִים הַיָּמִיהָ, *from days (to) days onward*. Greek, *ἀπὸ ἡμερῶν εἰς ἡμέρας from days to days*.)

Lev. 25: 29, "And if a man sell a dwelling-house in a walled city, then he may redeem it *within a whole year*, (בְּיָמֵהוּ שָׁנָה, *to the completion of a year*) after it is sold: *within a full year shall he redeem it* (בְּיָמֵהוּ חֲתֻמָּה בְּאַחַד שָׁנָה *a year of days shall be the redemption thereof*)." Nothing is more obvious than the equivalency of *days* and *year* in this passage.

Num. 9 : 22, "Or whether it were two days, or a month, or a *year* (שָׁנָה *days*) that the cloud tarried," &c.

Judg. 11: 40, "That the daughters of Israel went *yearly* (שָׁנָה מִיָּמִים *from days to days*) to lament," &c.

Judg. 17: 10, "And I will give thee ten shekels of silver *by the year* (לְיָמִים *to days*)."

Judg. 21: 19, "Behold, there is a feast of the Lord in Shiloh *yearly* (שָׁנָה מִיָּמִים *from days to days*)."

1 Sam. 1: 3, "And this man went up out of his city *yearly* (שָׁנָה מִיָּמִים *from days to days*) to worship," &c.

1 Sam. 1: 20, "Wherefore it came to pass, *when the time was come about* (לְחַסְרוֹת הַיָּמִים *at the revolution of the days*)." Compare this with Ex. 34: 22, "Thou shalt observe the feast of ingathering *at the year's end* (אֶת־חַסְרוֹת הַשָּׁנָה *at the revolution of the year*)." This shows that the import of the two phrases is identical.

1 Sam. 2: 19, "When she came up with her husband to offer *the yearly sacrifice* (זֶבַח הַיָּמִים *the sacrifice of days*)."

2 Sam. 14: 28, "So Absalom dwelt *two full years* (שְׁנֵי שָׁנִים *two years, days*) in Jerusalem."

2 Chron. 21: 19, "And it came to pass, that *in process of time* (שְׁנֵי שָׁנִים מִיָּמִים *to days from days*), *after the end of two years* (אַחֲרֵי שְׁנֵי שָׁנִים *at the time of the going out of the end of days*), his bowels fell out," &c.

Amos 4: 4, "Bring your sacrifices every morning, and your tithes *after three years* (אַחֲרֵי שְׁלֹשָׁה יָמִים *at or after the triad of days*)."

Examples of this usage might be multiplied to still greater extent, but my object is answered if I have succeeded in establishing a relation of a very peculiar nature, in the sacred writings, between the words *day* or *days* and *year*. In what respect I have failed in doing this, I am unable to perceive. I think it must strike every intelligent reader, that the *usus loquendi* of the Scriptures in regard to these terms is such as to lay an ample foundation for the adoption of the one as a substitute for the other in the language of prophecy.

It would be very easy to enlarge upon this part of our subject, and to show that the *events* symbolically set forth in these predictions were of such a nature that they could not possibly be comprised within the literal periods designated by the prophet. But as this has already been done with great clearness by Mede and Faber, and as I wish to leave myself room to advert to some other particulars in your book, I waive the further discussion of this point, and leave it to the calm adjudication of yourself and my readers.

The results of the investigation thus far, in their bearings on your theory, must be evident. They put a new phase at once upon the whole prophetic materiel of Daniel and John. The scope of their predictions, instead of being confined, as you would make them, to the comparatively insignificant events of a few years, and

to the fortunes of Antiochus or Nero, is found to embrace the history of the church through a long lapse of centuries, and to take hold on the grand finale of all earthly dominion prior to the second advent of the Son of man. If this be so, what can be wider asunder from the truth than the conclusions you have stated? What more inadequate, erroneous, or pernicious view of the drift of the prophetic visions can be enounced? If God has been pleased to impart to his servants a series of oracles extending over the whole tract of time, from the establishment of the Saviour's kingdom down to its glorious consummation, does he make a harmless inroad upon this system who would fain persuade us that this is all an idle dream, and that in reality it embraces only a mere fraction of this period, and that, too, one that is long since passed away? Does it not deserve an inquiry somewhat serious, whether this proceeding may not come within the scope of the fearful denunciation against him who either "adds to or takes away from the words of the prophecy of this book?"

As to the structure of the Apocalypse, nothing can be more express than your declarations. "A very small portion of the book (strictly considered only chap. xx., for the sequel is a mere expansion of a part of this,) has respect to the *distant* future."—"We are at liberty, or rather we are obliged, if possible, to seek for a fulfilment of the predictions in the main body of the Apocalypse, within a time which is not far distant from the period when the book was written. If such a fulfilment can be found as coincides with the periods named in the Apocalypse, then what good reason can be offered why we should reject it? Or rather, *why are we not exegetically obliged to admit it?*" This is taking ground at once against the whole current of Protestant commentary on the book in question, and giving to the Romanists every advantage which they could desire. You help them, in fact, to plant themselves in a position from which it is impossible to dislodge them. This is a consequence of more serious moment than might at first blush appear; for, upon the principle of your interpretation, it is clear that the glorious Reformation could never have taken place. The most cursory glance of the prophecy makes it evident that the mystic power denominated Babylon, is denounced as anti-Christian and idolatrous, and the people of God are commanded to separate themselves from it. Now nothing is better ascertained, as a historical fact, than that it was on the ground of these denunciations, which they did not hesitate to apply to the apostate Roman church, that the noble band of Reformers were upheld in their separation from the papacy. They did not scruple to read, in the character of the then existing church, all the distinctive marks which went to identify that corrupt hierarchy with the doomed dominion which the Spirit of God has branded with the epithet of "mother of harlots and abominations

of the earth." They were sustained in their heroic enterprise by this obvious construction of the prophetic oracles. Under an undoubting assurance of its truth, they both denounced and renounced that apostate church, and went forward in the prosecution of labors from which they would otherwise have been intimidated, and of the success of which they would have despaired. To say nothing of the virulence of that external opposition, under the weight of which they were sometimes on the point of being crushed, a separation from the visible head of the papacy, under the dreaded appellation of schism, was represented as the most inextinguishable of crimes; and such were the prejudices of the times, that it was almost universally admitted to be a grievous offence to question even the loftiest prerogatives of the Roman see, and the most undaunted of the Reformers shrunk from the charge. But the devout study of the Apocalypse enabled them to repel it, and furnished them with the most powerful weapons for conducting their warfare against that system of corruptions, superstitions, and lies. On every side they appealed to the predictions of the prophet of Patmos to authorize their conduct, and multitudes acknowledged the validity of their appeal. Bishop Hurd (*Discourse* vii. and viii.) hesitates not to assert, that "On this popular ground chiefly, the Protestant cause, in these early times, was upheld." You will have learned, too, from the pages of D'Aubigne, that he takes the same view of the subject.

Now it is the direct and obvious aim of your Apocalyptic exegesis to throw discredit upon this construction, and to lead your readers to treat it as one of the veriest figments of hermeneutic dreaming. The recognition of the Roman hierarchy under any of the mystic shadows of the Apocalypse is, in your view, nothing more than an idle hallucination; and no adherent of that church, who takes your "Hints" for his guide, can regard its fearful denunciations in any other light than as a mere *brutum fulmen*, fitted and designed only to scare an impious Nero fiddling over the fires of Rome. How far this differs in effect from the most pointed condemnation of Luther and his noble army of confessors—how far it falls short of pouring contempt upon all the Scriptural reasonings by which Protestants would justify their withdrawal from the Papal communion—is a question that I cannot but commend to your serious consideration. That the mitred dignitary who sits enthroned upon the seven hills, would deem yours a signal service performed to his cause, and one that deserved at least the guardon of a cardinal's hat, I think there can be no reason to doubt. And if these are the principles of interpretation taught in a seminary founded by the sons of the Reformation, and designed to perpetuate its doctrines, it would seem to be something over and above and contrary to what has usually been understood to be the case. I have sometimes asked myself what would be the result, if circum-

stances should occur to enlist your pen in the Romish controversy, which is now beginning to agitate anew the Christian world. I cannot perceive that you would have reason to be surprised to hear yourself accosted on all sides by the significant inquiry—"Under which king, Bezonian?—speak."

I would desire ever to treat with becoming respect the grave conclusions of every serious mind in its attempts to enucleate the mysteries of prophecy. But I cannot disguise, that no small share of amusement has mingled itself with my surprise in following the thread of your expositions. The eleventh chapter of the Apocalypse, for instance, containing the account of the persecution and martyrdom of the two witnesses, you regard as a prediction, "the same in substance as that in Matt. xxiv. The consummation is related in Rev. xi.; i. e. the consummation of the event, for which preparation had been making; which preparation the Apocalypse exhibits in chap. v.-x." This preparation, it will be observed, embraces the woes of the six first trumpets. The consummation, in your theory, is the destruction of Jerusalem, and the slaughter of the witnesses is the putting to death of the faithful Christian confessors who remained in their own country, in defiance of all the terrors and perils arrayed against them. The two thousand six hundred and threescore days of their sackcloth-prophesying, is the literal period of three and a half years, during which Vespasian and Titus carried on the war in Palestine that resulted in the overthrow of the city. But who or what is the power that wages the fatal persecution against these witnesses? In v. 7 we are informed: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Now this beast is obviously the same with that described in chap. xiii. and xvii., which rises out of the sea, and exercises his persecuting power during the same period of three and a half years, or forty-two months. "Who this beast was," you say, "we cannot, after the explanations given in Rev. xvii., well doubt. The persecuting power of imperial pagan Rome, and specially that power as exercised by NERO, is, beyond all reasonable question, symbolized by the beast described." This position is repeated over and over in your pages, so that there is no possibility of mistaking your view of the meaning of the seven-headed monster that rose out of the sea. Yet, strange to say, in speaking of the slaughter of the witnesses, this formidable beast is suddenly metamorphosed, by a process nowhere described in Ovid, into "the great body of the Jews"! "Against these witnesses or martyrs, the great body of the Jews are represented as arraying themselves (Rev. 11: 3-12), and as persecuting them unto death." That you have some way of solving the problem of this apparently huge inconsistency I suppose it would not

be fair to doubt, but I must own that it baffles the utmost stretch of my ingenuity to conceive what it is.

"The sum of Rev. xi.," you remark, "is, that the Romans would invade and tread down Palestine for three and a half years, and that the Christians during that period would be bitterly persecuted and slain; but still, that after the same period the persecution would cease, and the religion of Jesus become triumphant." Now, to say nothing about the utter and absolute impossibility of applying the symbols of this chapter to the destruction of Jerusalem, allow me to advert to the fact, that the sixth trumpet, which brings on the second woe, is said to sound in immediate connexion with the close of the events here predicted. It is then added (chap. 11: 14, 15), "The second woe is past; and behold the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Here it appears that the sound of the seventh trumpet is to ensue *quickly* after that of the sixth, and is to result in rendering the kingdoms of this world the kingdoms of our Lord and of his Christ. But according to you the sixth trumpet was sounded at the destruction of Jerusalem, and as there is no very satisfactory evidence that the kingdoms of this world have even yet become the kingdoms of our Lord, in the sense intended in the oracle, it does not strike me as altogether easy to see how the seventh trumpet was to sound *quickly* after the sixth, when nearly eighteen hundred years have elapsed since the former event took place. If your projected work on the Apocalypse shall haply afford a little aid towards extricating its precursive brother from some of these awkward dilemmas, it will certainly be acting a very fraternal part.

The general train of your exposition of the prophetic parts of Daniel would afford ample matter of comment, even if I were to confine myself to the narrow range of historical details within which you restrict its scope. But from this labor I am excused, by the fundamental ground which I assume in regard to its entire structure and object, as the work of the prompting Spirit of God. Denying *in toto*, as I do, and disproving, as I think I have done, the truth of your theory in regard to the literal import of *day*, I can of course see no evidence, and therefore feel no interest, in your reasonings respecting the events which you consider as the fulfilment of these splendid visions. If a *day* stands for a *year*, and a *beast* represents an *empire*, then we are imperatively remanded to a far different order of occurrences in which to read the realization of the mystic scenery, from that which you have indicated. As the Spirit of prophecy has under his illimitable ken the most distant future as well as the nearest present, I know nothing in reason or exegesis

that should prevent the affairs of the Christian economy being represented by Daniel as well as, by John. As the fourth beast of Daniel lives and acts through the space of 1260 years, and as the seven-headed and ten-horned beast of John prevails through the same period, and puts forth substantially the same demonstrations, I am driven to the conclusion that they adumbrate precisely the same thing—that they are merely different aspects of the self-same reality—and this I have no question is *the Roman empire*. This you deny; but I submit, that the denial can be sustained only by showing an adequate *reason* why the Spirit of God should be debarred from giving such extension to the visions of the Old Testament prophets. Until this demand is satisfied, no progress can be made towards convincing the general mind of Christendom of the soundness of your expositions. The students of revelation will still reiterate the query, *why* the oracles of Daniel should be so exclusively occupied with the historical fates of Antiochus Epiphanes? *Why* should the book be so framed as to *localize* and *temporize* its interest to one transient era of the church? *Why* should it be deemed unworthy the inditing Spirit to stretch the range of his developments over the course of centuries down to the denouement of earthly kingdoms? If this is done in the Apocalypse, why may it not be done in Daniel? These are interrogatories to which you have condescended to give no reply, yet, allow me to say, they *must* be answered before your interpretation will be received, except by those who are smitten by the charms of a rampant German neology, and think it sacrilege to question its dicta. If I do not err in the auguries of the times, a struggle is yet to ensue on the prophetic field between two conflicting parties, on whose banners shall be respectively inscribed, *Antiochus* and *Antichrist*.

After what I have now said, you will not be surprised at the remark, that if there is any part of your work which “moves my special wonder,” it is that which gives so much prominence to Nero as an actor on the Apocalyptic stage. He, upon your theory, is virtually the seven-headed beast that rises out of the sea. I am aware indeed of your subtle and incomprehensible, as well as gratuitous, distinction between the beast as a symbol of the empire, in its pagan state, and the beast as a symbol of Nero individually viewed. But on either theory, I regard the position as untenable and extravagant in the highest degree. The whole fabric falls to the ground at once, the moment your argument respecting the import of the term *day* in the prophecy is seen to be unsound. The inevitable result of establishing the common as the true interpretation on that head is, that the beast of John, as he lives and acts through a period of twelve hundred and sixty years, *must* be the Roman empire, and that not so much in its Pagan, as in its Christian phasis. Consequently, as in zoological verity the life of a beast is concentrated



in its head, the deadly wound in one of his *successive* heads, is the temporary slaying and extinction of the whole beast, and the healing of his deadly wound is the revival of his symbolical life, which I have endeavored to show in my exposition of Dan. vii., was effected in the renovation of the defunct empire under Charlemagne, set forth in the vision under the emblem of the animation of the image of the beast. A lifeless corpse is the image of a man. The animation of a corpse is therefore the animation of an image, and nothing strikes me as more wonderful than the exact correspondence of the historical facts, as related by Gibbon, with the pictured scenery of the Apocalypse. The ten horns, in like manner, are the symbols of the ten sovereignties, from which the ten leading kingdoms of modern Europe have sprung. The prophetic destiny of these powers brings us down to our own times, and thus extends the scope of the prediction, in a connected chain, over the *whole* period from the ascension of Christ down to the grand consummation of all earthly dominion, announced by the seventh or jubilee trump of the angel. This is a view of the purport of prophecy worthy of its divine Author. Is not the whole future naked and open to the Omniscient eye? And are not the later fortunes of the Christian church as deserving of prophetic notice as the earlier? Why this studied attempt to limit the Holy One of Israel? What possible reason can be assigned for restricting the import of his predictions to the range of a few years, and to the petty persons of Antiochus and Nero? What special claims have they to figure so largely on the arena of the predicted history of the world? And who but a German neologist, wedded to the wildest vagaries, would ever suppose that a silly rumor about Nero's resuscitation would be wrought, by the Spirit of God, into the texture of a grand system of prophecy, detailing the history, not of individuals, but of empires? I cannot repress a burst of astonishment, that any sane commentator should ever bring himself to regard, with one moment's complacency, a view of the divine oracles so demeaning and derogatory. Yet, after wasting pages in the attempt to show that the words of the prophet respecting the beast "that was, and is not, and yet shall be," were fulfilled in some old wives' fables respecting Nero's coming to life after being slain, you sum up the whole as follows: "Enough to show the probability, I might almost say, certainty, that Nero is aimed at in this part of the Apocalypse. This supposed, all the difficulties of the writer's language appear to be solved, and every thing moves on harmoniously." And as if this were not enough, you say, moreover, "So paradoxical are all other interpretations of this passage, or so arbitrary, so conjectural, so diverse, and therefore unsatisfactory, that one is constrained to wonder how critics could ever have acquiesced in them. But in the interpretation of any book, where the reins are given without check

to fancy and imagination, difficulties of this kind are leaped over, instead of being removed." If the above is a specimen of your mode of 'removing' such difficulties, I should certainly say they had much better be 'leaped over,' at whatever risk of life or limb.

The fact that this *outré* conceit of a *Nero-redivivus* is adopted in all its length and breadth by Neander, and, for aught I know, by a host of his rationalizing *confreres*, avails not to conciliate for it a particle of favorable regard. With all due deference to the critical and philological talent, and the historical lore, of these German oracles, I should never think of making a pilgrimage to their shrines, if I wished to pay my devoirs to the great spirits of prophetic illumination. They are not, in my estimation, the selected scribes to write what the voices of the seven Apocalyptic thunders utter. I will thank them for their Lexicons, Grammars, Scholia, Diatribes, &c., but I would fain be delivered from their expositions of the inner sense of prophecy. It is at quite another 'Abel' that I should 'inquire' for light upon the mysteries of Daniel and John. Although I have accumulated a mass of their commentaries in my apparatus for explaining these prophets, yet I have not met with a single instance, where it has seemed to me that the writer had the least idea of the true genius of the inspired visionings of the seers of the Old or New Testament. They seem to have no conception of prophecy as a great system embracing the fortunes of the church through all periods of time. Nor do I think it very difficult to account for this. To the mass of the theological mind of Germany the doctrine of miracles is not very palatable. Without positively denying them, there is still a perpetual effort to lower them down to the sphere of naturalism, and to bring them within the range of philosophic laws. But the prescience of future events is the greatest of all miracles; and as they generally adopt your theory (or you theirs) that the prophets have announced no more than they *understood*, it was of course to be expected that they should make their reach of prophetic vision comparatively limited. Who can conceive that their minds should be so highly illuminated that they should intelligently take in the whole extent of the future in its grand outlines, as it respected the destinies of the Christian and the anti-Christian kingdoms? This is a point which they virtually deny in the outset, and starting from this, the *πρωτον ψευδος* of their theories, the result is just what might have been anticipated. Enlightened men might see a *little way* into futurity, and predict the career of Antiochus and Nero for about *three years and a half*, but what greater absurdity than to suppose that they should know any thing about the predominance of the Romish apostacy, or the Mohammedan delusion, covering the broad tract of twelve centuries! This is undoubtedly the true source of their error; and happy should I be to believe it was not the foundation of yours also. It is

a system of interpretation which in effect goes upon the principle of excluding the divine omniscience from the revelations of his word. Such is the poisonous fruit that grows upon the tree which you seem to be watering and pruning with so much sedulous care! Start once from the position, that the prophets have uttered no more than came within the scope of their own personal knowledge and intentions, and the ultimatum of issue is as clear as noonday.

I should feel, however, that injustice were done to my real sentiments were this language to be construed as any thing more than the free expression of an *opinion*, such as any one is at liberty to form and avow from such data as comes before him. It is not to be charged upon an utterance of this nature, that the author of it sets himself up as an infallible expounder of revelation. I assume simply to form my judgment from evidence, and to express it frankly and honestly. I shall always hope to pay due respect to the *reasons* which induce any man to come to different conclusions from mine on this or any other subject.

But in the present case, what shall we think of a class of interpretations, of which you speak of the following as "the most ingenious:"—

"If the reader is satisfied, with me, that John might describe Nero in this way, it will be easy to show him how well the description comports with the substance of the common rumor. According to this, Nero was to be assassinated, and to receive a wound apparently deadly, and yet to recover from it. So says Rev. 13: 3, "One of the heads, [i. e. Nero] was smitten as it were unto death, and yet his deadly wound was healed." What can be more exact? To detail the widely diverse, contradictory, and ineffectual efforts that have been made to explain and apply this in a different way, would occupy too much time here, and therefore be incompatible with my design. The most ingenious among them is that of Bertholdt, who supposes Julius Cesar (who was assassinated) to have been the head that received the wound. But a conclusive objection to this is, that not only was his wound not healed, but there was not any report abroad that it was healed. Another conclusive objection is, that the head which was wounded is described, in the sequel, as persecuting Christianity. This could not be true of Julius Cesar, who perished half a century before the Christian era."

Here is, indeed, a specimen of 'ingenuity,' as you are pleased to term it, which I should as soon think of confuting as if the writer had found the wounded head in the Lernean hydra slain by Hercules, or in the dragon killed by St. George. The Apocalypse has, I opine, as little relation to the assassination of Julius Cesar as it has to that of the bleeding to death of the philosopher Seneca, and as little to Nero in person as to either. There are some theories so extravagant, that one might about as safely adopt them, as to think of seriously refuting them. Whether the one before us belongs to this class, I shall leave it to the good sense of Christian people to

judge. I have an opinion of my own, which the reader may infer, if he pleases; and the grand position—as impregnable in my view as the rock of Gibraltar—that the beast of John is the Roman empire indissolubly united with the Roman church, and subsisting even down to the present day, will aid him very essentially in drawing his conclusion.

But I must close. Your work contains, indeed, abundant matter for additional comment, but my limits forbid the farther extension of my remarks. I have endeavored, in the spirit of fair and candid criticism, to canvass your several positions on a subject of paramount importance in the field of biblical investigation. It will have been seen that upon each of the three grand points which you have labored to establish, I come to conclusions diametrically opposite to yours. Of your arguments on each of these heads, viz., the doctrine of Double Sense—the Intelligibility of Prophecy—and the Prophetic Designations of Time, I have spoken plainly, and perhaps on some occasions severely. But for this I find a warrant in the magnitude and sacredness of the interests involved. If your principles of interpretation are wrong, they must inevitably lead to disastrous results; and the more disastrous from the high authority by which they are promulgated, and the wide field over which they are likely to extend. The subjects treated are those of common concern to all lovers of the Bible, and entering as they do into the central and vital themes of revelation, I know no good reason why your conclusions should be exempted from the most rigid scrutiny of those who may be constrained to dissent from them. The Christian public have by no means forgotten the essential service you were prompted to perform for the cause of truth, when, some fifteen or twenty years since, you addressed a series of letters to Dr. Channing, in defence of what you deemed some of the cardinal doctrines of the Christian faith. I have ventured to do towards yourself what you did towards him. I have presumed to call in question certain positions assumed in your writings, as you did the views propounded in his. I have not indeed the advantage of such high consideration in the religious world, to give effect to my feeble pleadings, and to shield my freedom from the charge of undue assumption. But I have ventured to “show mine opinion,” and I am not aware that the circumstance of my humble repute in the walks of biblical science ought to avail to make a measure wrong in my case that was right in yours. At any rate, I see no reason to doubt that my reasonings, such as they are, will be duly appreciated by the Christian community. If they possess any intrinsic weight in opposition to your uttered sentiments, it will be eventually acknowledged, and a righteous verdict brought in. If I know my own heart, I desire nothing more; and if you can regard me as a fair and honorable-minded opponent, actuated throughout by

sincere convictions and a conscientious concern for truth, I do not see why there should be any abatement of that personal friendship and courtesy which I shall ever be happy to reciprocate.

With sentiments of fraternal esteem and deep respect,

I remain, yours, &c.,

GEORGE BUSH.

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### "THE THRONE OF DAVID."

By those who have followed the train of our exposition of the seventh of Daniel, it will have been seen that we have dwelt largely on the position, that the kingdom of the Son of man, instead of being properly a future expectancy, did in fact commence ages ago, at his ascension in the clouds of heaven to the Father's right hand. Although there is indeed abundant evidence that his kingly power is yet to be more illustriously demonstrated, and more universally acknowledged, in the ages of coming time, when the kingdoms of this world shall recognize in him their predestined and lawful Sovereign, yet that his actual investiture with the regal dignity has long since taken place, we are fully persuaded. The providential delay in assuming to the full extent his promised dominion, does not militate with the fact of his having received, at his ascension, the plenary title to it. The case is strikingly illustrated by that of his lineal and typical predecessor, David. He, as we learn from the inspired history, was anointed by Samuel several years before he actually entered upon the exercise of his royal authority. The jealous hostility of Saul availed to banish him for a long season from public view, and compelled him to wander in the wilderness as a roe that would escape the hands of the hunter. It was only by pressing onwards through a formidable array of obstacles and enemies, that he found a way to his own throne, and made good the divine designation which had chosen him from the sheepfolds to rule over Israel. In like manner, although the Saviour was anointed King of Zion at his exaltation from the grave, and the second Psalm recites the decree of recognition, on the part of Jehovah himself, of his title to this august character, yet the course of Providence, for wise reasons, has been such as to prevent, as in the case of David, his more open, visible, and acknowledged supremacy being thus far entered upon. Still, it cannot be doubted that every thing is in the meantime *tending*, in the councils of God, to the ultimate assertion of that paramount dignity and dominion, which is secured to him by the unerring word of prophecy, and it would

be a very erroneous reading of the oracles of Scripture that should fail to recognize him as *even now* really sustaining all the characters which the Old Testament prophets announce in respect to him. Thus it was clearly predicted that he should be a Son and successor of David, and *should sit upon his throne*. This prediction announces a form of the Saviour's empire, which we are prone to regard as yet future. We image to ourselves in a vague and indefinite manner, some future phasis of the mediatorial kingdom, particularly in connexion with the conversion of the Jews, when he shall be distinctly manifested and confessed as the *successor of David* in some manner entirely different from any thing that has been hitherto predicable of his sovereignty. We find it difficult to conceive of him as at present sustaining that character, just as the tribes of Israel might be supposed to have found it difficult to look upon David as really their king, while he was fleeing from the pursuit of Saul over the mountains of Judea. But it is the great character of prophecy to resolve itself more and more into a shadowed and symbolical portraiture of the actual *accomplished* events of Providence which are to be read in the page of history. So, in the present case, the predicted character of Christ as the inheritor of the throne of his father David, is fully established in the realized facts of Providence; and the following extract from Edwards's "History of Redemption," presents a view of it which will be seen to be of immense importance in this relation :

"Christ was legally descended from the kings of Judah, though he was not naturally descended from them. He was both legally and naturally descended from David. He was naturally descended from Nathan, the son of David; for Mary, his mother, was of the posterity of David by Nathan, as may be seen in Luke's genealogy; but Joseph, the reputed and legal father of Christ, was naturally descended from Solomon and his successors, as we have an account in Matthew's genealogy. Jesus Christ, though he was not the natural son of Joseph, yet, by the law and constitution of the Jews, he was Joseph's lawful heir; he was the lawful son of Joseph's lawful wife; conceived while she was his espoused wife. The Holy Ghost raised up seed to him. A person, by the law of Moses, might be the legal son and heir of another whose natural son he was not; as sometimes a man raised up seed to his brother; a brother in some cases was to build up a brother's house; so the Holy Ghost built up Joseph's house. And Joseph being in the direct line of the kings of Judah, the house of David, he was the legal heir to the crown of David; and Christ being legally his first-born son, he was his heir; and so Christ, by the law, was the proper heir of the crown of David, and is therefore said to sit upon the throne of David."

It is undoubtedly very common, on reading or hearing the following passage, Ezek. 21: 17, "I will overturn, overturn, overturn, till he shall come whose right it is," to understand its accomplishment as in every respect yet future; but the words of Peter, Acts 2: 30, interpreted on the ground above assumed, show it as having

entered upon a course of fulfilment; "Therefore being a prophet, and knowing of a truth that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he would raise up Christ to sit upon his throne*; He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." What then should prevent us from understanding as *literally accomplished* the words of Gabriel, in announcing the birth of the Saviour to Mary, Luke 1: 30—33, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called [because he shall be] the Son of the Highest; and the Lord God shall give unto him *the throne of his father David*; and he shall reign over the house of David forever, and of his kingdom there shall be no end"? We admit of course that his regal dominion is *in the process of universal establishment*—that it will be eventually far more visibly and signally *manifested* than it ever yet has been; still we cannot resist the evidence that it has been long since commenced in such a manner as to satisfy the very letter of the predictions. It may indeed be affirmed that the prophetic oracles warrant the expectation that this kingdom shall be visibly established on earth, and that Jesus Christ shall be as truly recognized as the occupant of David's throne, and that too among the Jewish race, as was David himself in the days of his life. Granted; but still, we ask what is there to forbid the idea that that kingdom has already *commenced*, and that the Messiah's headship over it is in a continued process of development, which will ultimately reach a consummation that shall perfectly realize the highest import of the language applied to it? Is the fact of his being the *spiritual* king of Zion necessarily inconsistent with the fact of his being at the same time her *literal* king? It was clearly predicted that he should "*sit a priest upon his throne*," or that the *regal* and *sacerdotal* character should be combined in him. But his *priesthood* is not the less real because it is not visibly exercised at an earthly altar, and in connexion with an earthly temple. And so, although his *throne* is not now an object of the senses on the material earth, yet we see not why the royal succession of the line of David is not continued in Him, who is ascended on high, and has been crowned "Lord of all to the glory of God the Father."

The suggestions now offered are intended to bear upon the mode of interpretation adopted by many excellent men, both in this country and in England, and on the ground of which they are led to look for a future *personal* manifestation of Christ in his kingly char-

acter and on this terrestrial theatre. Though fully aware of the force of the argument, as drawn from the *letter* of Scripture, yet we cannot assure ourselves that this is the true-meant sense, because we cannot feel sure of being in possession of those laws of spiritual and physical being upon which such a manifestation must necessarily depend. We are not satisfied that the raised, spiritualized, and glorified bodies of Christ, or the saints, *can* be seen by mortal eyes; nor, if they could, are we convinced that this mode of manifestation would address itself any more effectually to the intellectual principles of our nature than they do when seen by a purely spiritual vision. Take the case of a single church visited by a powerful revival of religion; does not the presence of Christ as really, yea and as visibly, manifest itself as if he were *personally* present in *bodily form*? Suppose such an influence vastly extended, so as to embrace in fact the whole world; would there not then be such a *real* and *visible* demonstration of the divine presence, power, and working, as would answer all the demands of prophecy relative to what is often termed the *personal reign* of Christ during the millennial age?

We throw out these queries suggestively. For ourselves, we have a latent persuasion that the true sense of many of the prophecies, relative to the grand futurities of the church and the world, cannot be determined without a fuller knowledge than we at present possess, respecting the psychical conditions of our being, and the laws that regulate the relations of matter and spirit. Who shall define for us the precise line of demarcation, where the sight of the body ends, and that of the spirit begins? It is to us by no means clear, that the church at large is not to be elevated into a state of spiritual perception very much akin to that of the prophets themselves, before they can properly be said to *see* what the prophets have described. If these suggestions are well founded, it follows, that study of the *subjective* as well as that of the *objective* enters of necessity into the sphere of prophetic elucidation. B.

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#### NOTICES OF NEW PUBLICATIONS.

SACRED HERMENEUTICS DEVELOPED AND APPLIED; *including a History of Biblical Interpretation from the earliest of the Fathers to the Reformation.* By Samuel Davidson, L. L. D., Author of Lectures on Biblical Criticism. Edinburgh: 1843. 8vo. pp. 747.

THE former work of Dr. Davidson, entitled "Lectures on Biblical Criticism," gave abundant promise of still riper and richer fruits from his pen in the field of Hermeneutics, in which he had already achieved a distinguished reputation. This promise is largely realized in the present



volume. It affords a cheering evidence that biblical science will not be always obliged to resort to Germany for what is valuable in the Germans. The author enters the wide realm of Hermeneutics as one that is at home, and has furnished by far the most elaborate and complete treatise on the subject that is to be found in the English language. Without detracting at all from the merits of his German predecessors in this department, he shows himself entirely aloof from an implicit deference to their authority, or a plastic conformity to their models. Though evidently familiar with all their various schools, and prepared fully to appreciate the valuable points of their systems, he still sits in the seat of judgment, sternly determined to admit their principles no further than they accord with the dictates of sound reason and the analogy of faith. This unfortunately has not always been the case with those who have opened to themselves an access to the stores of philology, criticism, and exegesis, accumulated by the biblical literati of Halle, Goettingen, Berlin, Stuttgart, and Bonne. It would seem as if the sudden revelation of the hitherto unknown treasures of Scripture commentary in that quarter had for a time bewildered the good sense, which could alone turn them to account, and all but paralyzed the sober independence of thought, that had before distinguished their discoverers. A certain seductive charm in the refined and specious rationalism of Rosenmueller, Eichhorn, Gesenius, et omne genus id, would appear to have laid asleep the vigilance of an orthodox faith, and merged every thing in a sort of blind *Germanolatry*, from which the truth has not a little to fear. From influences of this nature Mr. Davidson is eminently free, and the conservative tone which runs through his work involves every assurance that the republic of biblical letters will receive no detriment from a source which might otherwise be prolific of error and evil.

Our limits will scarcely allow even an analysis of the rich and varied contents of his volume. He commences with a brief but pertinent enumeration of the qualifications, moral, intellectual, and literary, demanded in an interpreter. His second chapter is devoted to the consideration of the *Use of Reason in the Exposition of Scripture*, in which he insists, at considerable length, that the Bible is to be explained on the same principles as other books. Aware, however, that this canon may be interpreted in such a way as to reduce the Bible to the level of mere human productions, he has appended to it a very important chapter on the *Limitations* with which these principles are to be understood. And here we meet with a series of remarks so strikingly confirmatory of the general views which we have advanced in our preceding Letters to Professor Stuart, that we cannot refrain from presenting our readers with the following extract:

"We have said that the Bible is to be explained on the same principles as other books. To this remark there are some exceptions. There is a peculiarity belonging to most of the prophetic parts which should be taken into account. It arises from the manner in which occurrences were presented to the internal view of the prophets. They saw things *together*; not in a regular succession of smaller pictures, but delineated in one

group. Hence the use of the present tense, even when they speak of remote objects. Individuals stand before them, to whom they point *as present*. So in Isaiah, 'For unto us a child *is born*, unto us a son *is given*' (chap. ix. 6); and again, 'Thus saith Jehovah to his anointed, to Cyrus, whom I hold by the right hand, to subdue nations before him; and ungird the loins of kings, to open before him the folding doors; and the gates shall not be shut' (xlv. 1). Distinctions of time were thus annihilated to the prophets. They viewed not in time but in space, and so painted *in perspective*, as Olshausen aptly denominates it. They exhibit neither the remoteness of the objects they behold, nor the intervals of time between them. On the contrary, events are adduced just as they are seen, in juxtaposition, or continuous succession, as though they all pertained to the same period." p. 47.

"This peculiarity of prophetic vision and description, demands a corresponding peculiarity of exegesis. When events are *laid upon one another*, or blended together in narration, the words in which they are described have a twofold reference. A single application does not include *all* that was designed; they look towards two persons or objects. When thus commingled, they must be considered as symbolical and antitypical. They are blended in the picture presented to the prophetic view, just because it was divinely purposed that the one should adumbrate the other. There is, therefore, a natural and necessary connexion between them, not merely as they are related in the internal view of the prophets, but as antecedent and consequent mutually adapted by divine arrangement, they flow together, because much that was predicated of the one, may be also predicated of the other. As the series of prophecy advanced, the events, painted on the prophetic canvass, in perspective, or in commingling colors, were gradually distinguished and separated. Light was thrown upon them by the unfolding of the divine purposes; and those who once failed to perceive the intervals of time between, began to see widening vistas. The coming of Christ in glory might have been regarded as almost coincident with his appearance in humiliation, until He was born of a woman. The one phenomenon is portrayed in the Old Testament as closely connected in time with the other; but in the Gospels they are separated. Again, the destruction of Jerusalem and the general judgment appear coexistent in the Gospels; but in the book of Revelation they stand apart. Thus, as prophecy advanced, and the events of the Redeemer's church were accomplished, the predictions of seers assumed a clearer form; and the readers of these inspired effusions were able to avoid the chronological mistakes into which their predecessors fell." pp. 50, 51.

From this he proceeds to a very extended survey of the *History of Biblical Interpretation*, commencing with the Patristic and following it down through the *Hierarchical* period to the times of the Reformation, and thence to our own days, exhibiting, in strong relief, the various schools and systems which have since prevailed—the Moral or Kantian, the Psychological-historical, the Accommodation system, the Mythic, the Rationalistic, the Pietist. Under all these heads, an immense amount of information is embodied, and presented in a lucid and interesting form. He then proceeds to lay down and exemplify what he deems the genuine principles of a sound interpretation of the Scriptures, which he contends must rest upon the *grammatico-historical sense*. In this the great object to be ascertained, is the *usus loquendi*, for the settling of which he adduces an

ample array of rules and canons, illustrated by a large induction of apposite examples. This chapter would form a very important treatise if published by itself.

The principles of interpretation are next applied to Figurative Language, in which Allegory, Parable, Fable, and Enigma, come especially to be considered. In this, as in every other part of the work, the author studiously avoids the tedium of dry didactics, by the citation and elucidation of a multitude of texts in the Old and New Testament, in their appropriate relations, which the reader is conscious of never having seen before presented in such striking lights.

After some remarks on the *Use of Historical Circumstances in Interpretation*, we come to the two most copious chapters in the book, the first on the *Quotations from the Old Testament in the New*, and the second on the *Alleged Contradictions of Scripture*. These subjects are treated with a minuteness of detail, and an accuracy of judgment, which leave scarcely any thing to be desired. Indeed, we might almost say, that the subject is exhausted under the writer's elaborate scrutiny, which nothing seems to have escaped. A full table is given of all the citations, accompanied by the original Hebrew, the Septuagint Version, and the authorized English Translation, with Critical Notes on each. The various modes and formulas of quotation are considered, the supposed instances of *accommodation* expounded, and the connexion of the subject with verbal inspiration particularly discussed. Did our space allow, we should be happy to present the reader with the general results of the investigation in this department, which is assuredly one of the most important and difficult in the whole circle of biblical science; but we must content ourselves with performing the office rather of an index to the work than of setting forth specimens.

The remaining four chapters are occupied with the *Ancient Versions, Commentaries, and Lexicons, as sources of Interpretation—the Cognate Languages of the Scriptures, viz., the Arabic, Syriac, and Chaldee*, viewed in the same relation—the *Use of General Information in the Interpretation of Scripture*—and a *Bibliographical Account of Hermeneutical Writers from the Reformation to the Present Time*. We are on the whole disposed to regret that the portion of the work which treats of the Ancient Versions and the Cognate Languages, did not come under the author's hand in an earlier part of the volume, as he would have been able to do them more justice in their relations to the general subject. As it is, he was evidently cramped in his discussion, and an air of meagerness marks this department, which the intelligent reader cannot but greatly regret. If our suggestion might be heeded, we would recommend, that in another edition a pretty large curtailment should be made from the chapters on the *History of Hermeneutics*, which will well bear a breaking of bulk, and the space thus secured be devoted to an enlargement of the portions above-mentioned, the claims of which are certainly paramount. The chapter of Bibliographical notices is exceedingly valuable, and the fruit

of immense reading. We know of nothing to be compared to it as a guide to the student of Hermeneutics, and could desire nothing more than that it could be made accessible as a separate publication, as we fear there is too little reason to hope for the reprint of the whole volume in this country.

It gives us pleasure thus to have borne our testimony to the high merits of a work which is certainly adapted to do more than any other in the language to elevate sacred Hermeneutics to the rank of a science, a place to which its own intrinsic importance and the character of its evidences justly entitle it. In a direct ratio to the importance of a divine Revelation itself, is that of a sound code of canons by which its true construction is to be ascertained; and he who does aught towards settling, on a firm basis, the hitherto loose and indeterminate principles of Scriptural exegesis, has performed a work for which all coming generations can well afford to be grateful.

B.

*Harpers' Illuminated and New Pictorial Bible. No. I.*

WE have here a splendid triumph of the arts in their application to the Book of books. The work is to be embellished with sixteen hundred historical Engravings, of which fourteen hundred are from original designs. Exquisite in every respect is the specimen now before us. Paper, typography, plate—every thing appears in a style which comes as near as possible to the perfection of art. And upon what can it better be expended than in rendering attractive the priceless volume of Revelation!

B.

*The Scripture Doctrine of Christian Perfection stated and defended: with a critical and historical Examination of the Controversy, both ancient and modern. By Rev. George Peck, D. D. New York: Lane and Sanford, 1843. 12mo. pp. 474.*

THE reader will find an elaborate discussion of the doctrine of *Perfection* in these pages, and conclusions stated which can only be overthrown by denying the soundness of the exegetical principles on which they are built. That these principles may not be denied or questioned, we do not assert; but an opponent will find that he must first demolish the critic, before he can reach the theologian.

B.

*Christian Baptism, in Two Parts. By Rev. F. G. Hibbard. New York: Lane and Sanford. 1843. 12mo. pp. 218.*

THE argument in favor of Pædobaptism is presented in this volume with great strength. The author shows himself master of the whole ground, and his incessant appeals to the original languages of Scripture, evince that he understands how important is philology in settling dogmatic disputes. We hail as an omen for good, every indication of the reference of all contested points in theology to the tribunal of the Hebrew and Greek, fairly and legitimately interpreted.

B.

*Xenophon's Anabasis, with Notes for the use of Schools and Colleges.*

By John J. Owen, Principal of the Cornelius Institute. New York: Leavitt & Trow. 12mo. pp. 368.

FROM a partial examination of this work, we have no hesitation in adding our testimony to that of much higher authority to its great value to the classical student. The text is beautifully printed, and the notes evince the diligence and acumen of the finished scholar. The plan of grammatical reference is such as to give the reader all requisite aid, without at the same time superseding his own labor. This is the grand secret of rendering critical and explanatory scholia useful. B.

*Fiske's Manual of Classical Literature.* 4th edit. Edward C. Biddle: Philadelphia.

WE are surprised at the immense amount of valuable matter embodied in this volume. It would be difficult to name any subject which requires elucidation from the stores of antiquity, that is not ably treated in the pages of this elaborate compilation; and to those who wish to pursue more extended researches, the proper authorities are copiously indicated: We look back with a mournful regret to our classic days, to think we should have been deprived of the advantage of such an auxiliary as is here furnished to our children. We should about as soon think of a scholar's dispensing with the use of the Lexicon in studying the Greek and Roman authors, as with this invaluable "Manual." B.

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#### VALEDICTORY.

TO SUBSCRIBERS AND READERS—With the present number of the Hierophant, closing the volume, I am reluctantly compelled to terminate the work. In making this announcement, however, I am happy to say that the measure is not dictated by any anticipated want of patronage—provided the requisite agencies were employed—but wholly by the pressure of other engagements and various circumstances of a personal nature, which render it impossible for me to devote that attention to it which is indispensable to make it all I could wish. Though entered upon as a purely private undertaking, in which I have had no assistance from any quarter, with the exception of two short letters, it has yet received a measure of support, which, without affording any considerable income, has still involved no pecuniary loss. For this fact, and for the warm interest which has been evinced in the publication by many whose good opinion I highly value, I beg leave to express my unfeigned gratitude. So far as I have been able to learn, the work has been conducted to the general satisfaction of my readers; at least I consider myself fortunate in having heard no complaints from any quarter. That the principles, positions, and views, advanced in the successive numbers, should have met with a ready assent from all who have perused them, it would be presumptuous to suppose. Yet I have reason to believe that they have, for the most part, commended themselves to the approval of reflecting

minds, and that my humble enterprise has performed some essential service to the cause of sound biblical interpretation. To have succeeded thus far in a department where the negative merit of avoiding extravagance is itself a high attainment, is perhaps no improper ground of self-felicitation. I am indeed aware of having drawn largely upon the lenity of my subscribers, by the prolonged intervals and the frequent irregularities that have occurred in the issue of the successive numbers. But I can only say, that the interruptions were absolutely unavoidable, and that if a decorous reserve did not forbid the statement of the causes to which they have been owing, I should stand at once excused in the estimation of the candid. As it is, however, I have been enabled, though somewhat tardily, to perform my engagements with my subscribers, and "in this I do rejoice, yea, and will rejoice." I should have been sorely tried in spirit, had my enterprise fallen through before the completion of the volume, for which I had, for the most part, received subscriptions in advance.

The principal source of regret which I feel in bringing my labors to a close, is in the fact that it compels me to cut short, in the midst, the course of my begun expositions on a very interesting portion of Daniel. This, in my own view, would have constituted, in the end, the principal value and the main attraction of my work. The materials are ample for a rich vein of prophetic development, and I am sorry to leave them before they are wrought into the systematic form which I had contemplated. But I cherish the hope of continuing, at a future day, the commentary on the chronological prophet, and of presenting it to the world through another medium.

From the peculiar character of the general subject-matter of my pages it is not perhaps too much to anticipate that it will be regarded as of more permanent interest than that which usually forms the staple of our religious periodical literature. As my numbers contain scarcely any thing which derives its interest from local or ephemeral sources, or which would prevent its being read with as much relish hereafter as at the time of its publication, it is not improbable that something of a demand for the work may be kept up after its regular issue has ceased. The indications to this effect already witnessed, have determined me to reprint some of the exhausted numbers of the early part of the series, which will enable the publisher to keep the work for some time on hand in handsomely bound volumes, for the accommodation of those who may desire to procure it.

It only remains for me to bid an editorial adieu to my friends and favorers who have kept me company from the commencement to the close of my *hierophantic* sojourn, through some of the interesting and imposing regions of Revelation. If, according to the pledge of my assumed function, they have found any *mysteries explained*, any symbols elucidated, any momentous truths defended, any fundamental principles settled, any valued light imparted, or, finally, any pious pleasure enhanced, I shall feel abundantly rewarded for that small part of my toil, in ministering to their gratification, which was not a positive delight.

GEORGE BUSH.

## BUSH'S HEBREW GRAMMAR.

THIS work has been adopted as a Manual for the Hebrew Language in several of our Theological Seminaries, and the publisher has been assured by a distinguished professor in one of them, that although he always had Stewart, Nordheimer, and Gesenius before him in teaching, he yet considered Bush's as decidedly preferable to either for the *practical* purposes of the learner. For sale by M. H. Newman; price \$1 75.

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"Compared with other Hebrew grammars, now in vogue, we have no question that this will take the lead as soon as it shall have attracted the attention of Hebrew teachers. One particular excellence by which it is distinguished, is its clear, well-ordered arrangement. In the first hundred pages it will bear an advantageous comparison with any grammar extant. The student will find in these pages a perspicuous exhibition of the philosophy of those principles of euphony which regulate the vowel and consonant changes, free from the intolerable *dryness* which forms a striking feature in several similar works. The student would risk nothing in the attempt to acquire the elements of the language without the aid of a teacher. The value of the part which treats of the verb is much enhanced by the very convenient tabular arrangement of the anomalous forms. In the nouns, Professor Bush has had the good sense to reject that monument of German trifling, the thirteen declensions. In his rules on syntax, he has embodied only those distinctive principles which belong to the Hebrew, thus sparing the reader the drudgery of going over again a set of rules with which he has become familiar in his English studies. On the whole, Professor B's Grammar may be considered excellent."—*Christ. Intelligencer*.

"This is a new and greatly improved edition of the work, just issued from the press. From a thorough examination of the work, competent judges rank it among the standard Hebrew manuals of the day. It is at once simple and scientific. While the author has throughout studied the wants of a mere tyro, he has also opened an ample field for those who wish to go beyond *facts to reasons*. We rejoice in the appearance of this Grammar as calculated to excite a new interest and impulse, as well as to afford new facilities to the study of this ancient and venerable language."—*Method. Magazine*.

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It will be seen, from a notice in the foregoing pages, that by a reprint of some of the exhausted numbers of the Hierophant, the whole series can be obtained, to a limited extent, in a handsomely bound volume, which will be afforded at the original subscription price, \$1 50. As the work will probably never be reprinted entire, the opportunity of obtaining it cannot continue long, as it is but a small remnant of the edition that remains on hand. To be had of M. H. NEWMAN, 199 Broadway.







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